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THE BOY WORLD A SERMON TO BOY SCOUTS

From "God and the War" by Archdeacon Paterson-Smyth. Copyright
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"The streets of the city shall be full of boys and girls playing in the streets thereof."—Zech. 8:5.

I.

There are 250 Boy Scouts in church today, and I am asked to preach a sermon to boys. Do you know, boys, it is not so easy to preach a sermon to you. For your boy world is so different from our men's world. Our world, with its new inventions and discoveries, changes greatly with the years. That queer world of yours remains just the same since the boys of the early world played round the Tower of Babel. I have a photograph of a boy's copybook out of an Egyptian tomb of Moses' time, and on the back of the leaf is the picture of a man with round head and dots for eyes and hands sticking out like five-pronged rakes. This is schoolboy "fine art" for 4,000 years past. You have never improved on that. I saw the very same on the back of a boy's copybook in the High School the other day.

We remember your world all right, and some of us had a very good time there. It was a happy world. It had its troubles, its hard school lessons, and its punishments sometimes; but we had the power then that we have a good deal lost since—the power of easily forgetting painful things and of thoroughly enjoying pleasant things. Don't you be in too great a hurry to leave that world of boyhood.

Since we left your world and its gates closed behind us we have more than once wished ourselves back. Do you notice how pathetically some of us seem all the time trying to get back?—how we play at games with balls and golf sticks and fishing rods and cricket bats, trying to make believe that we are boys still?

Ah, but it does not work. It is not the same thing. The glory is gone out of it. The romance is gone out of it. The old enchanted land is closed, and we can but look back over the walls with memories of the beautiful old days when the world was young, when we were giants and heroes and soldiers and robbers. I remember at your age I was second in command of a fierce robber band that infested the woods and made fires in a big cave. Those were great days.

Our men's world has its happy times too. But it is not like the old times—the old boy-

II.

But perhaps we older people are more in sympathy with you than you know. You think we are outsiders and meddlers—always saying "Don't!" because we don't understand the laws of your boy world. But remember we know both the boy world and the man world, and you only know one of them. Therefore our experience can tell you some things that are good for you to know. We can tell you that in our world, as in yours, happiness comes from obeying your three Scout laws:

To do your duty to God and the King.

To help other people at all times.

To obey those set over you.

We can tell you what every good soldier at the front today would tell you, the nobleness of things learned in your drill and in your sports. That to stand up and play the game when your shins are hacked on the football field and the other side seems winning is the training for playing the game nobly in your manhood by-and-by; that to do your duty when you don't like doing it, to sacrifice yourself for others in the little things of boyhood;—that these are God's training for the big field of manhood, the training that is telling in the battlefields today.

We can tell you what we have learned ourselves: that the boy makes the man; that the pure, brave, high-minded boy will be the pure, brave, high-minded man; that the impure, mean, cowardly boy will be the impure, mean, cowardly man.

The boy makes the man.

God only makes the BABIES—he lets the boy make the man—by his help.

You have had noble men in your boy world. All the noble men of all the ages have been in it. Moses and Joshua, and Gideon and David, and Jonathan and St. Paul and John the Baptist, and King Alfred and Richard of the Lion Heart, and the great Crusaders, and Raleigh and Drake, and Clive and Livingstone, and Wellington and Lord Roberts, and French and Kitchener, and your own hero Baden Powell. But all the noble men had in the main been

noble boys first—brave and true and tender and chivalrous—training for a great future.

III.

And among all the boys of the old world there was one Boy above all—the Boy who has consecrated all boyhood for ever—Jesus, the Nazareth boy in the carpenter's home. Is it not lovely to think that God came to earth as a boy, that he knows and sympathizes with boys more than any of us can? He was a boy himself—a poor boy. He played in the streets with the other boys. Long afterwards he looked back into the old boy life and told of the children playing with him in the market place crying to each other, "We have piped unto you and ye have not danced," etc.

Oh, I wish some one had made us a story of his boy life with the games he played and the expeditions with his comrades. I think this poor world with all its carelessness would gladly give one hundred millions of dollars today for a true story of that boyhood.

We have some old legends. One day they say he was at the village pool with the other boys, making clay pigeons, and that he threw his pigeons into the air and made them fly. One day a group of Nazareth boys in the woods came upon a little dead dog lying in the sunshine. "What an ugly little beast!" they said. "Oh," said the boy Jesus, "what lovely white teeth, bright like ivory!" I don't know where that story came from, but I think it was just like the Jesus of later life, who would always look for the one little bit of wood in a man in the midst of his evil.

The poet Longfellow has a picture of the Nazareth village school and the old rabbi calling the boys:

"Come hither, Judas Iscariot,
Say if thy lesson thou hast got
From the Rabbinical book or not.
Now, little Jesus, the carpenter's son,
Let me see how thy task is done," etc.

But we have no trustworthy account of that boyhood till the Bible touches the story and shows him at twelve years old at the Feast of the Passover, looking at the slain lamb which told of a great deliverance in the past—ay, and told of a greater deliverance in the future, when that little Boy should lay down his life for men: the "Lamb of God who taketh away the sins of the world."

I wonder how much he understood of it then. But I think there was a purpose in giving this one glimpse of his boyhood looking out into the glorious life of self-sacrifice for men. It says, "Jesus went down with his parents and was subject to them. Jesus increased in wisdom and stature and in favour with God and man."

IV.

My lads, you are pledged in your baptism to follow him, to be "Christ's soldiers and servants to your lives' end."

To be Christ's soldiers. How are you to do it? There is one way which every boy would rise to.

You are all wishing today that you were ten years older to go out with the Canadian con-

tingent to the war. If the King called for 1,000 boys in Canada to march out against the men that threaten the liberties of Europe you would all offer. If the church called for a boy army to win back the Holy Sepulchre at Jerusalem, that would just suit you. Do you know that boys attempted it once?

About 700 years ago, in the year 1212, there was a most romantic and wonderful movement in France and Germany. There was a cry from the oppressed pilgrims visiting the Holy Sepulchre at Jerusalem for help against the cruel Saracens. The old warriors had got tired of crusades and would not go. Then the boys rose in wild enthusiasm, and some of the girls too. They assembled 50,000 strong, with the red cross upon their shoulders, to go out to deliver the Holy Sepulchre. It was the most wonderful scene in all history. Neither parents nor rulers could stem the tide. They WOULD go. They MUST go to fight for Christ. So the great boys' army started with prayers and hymns, and all the bright summer days they marched and the people of the towns met them in crowds with provisions. The world seemed going wild with eagerness to fight for Jesus. Wise men called the lads fools and lunatics. But I think the Lord Jesus, who understood boys, saw something very beautiful in it, in spite of its so-called foolishness.

Of course it failed. The pouring rain and the cold nights on the hillside and the scarcity of food killed off many of the young warriors, and some were drowned in crossing the rivers, and some were seized by the pirates of Algiers and carried into slavery. The expedition of course was a failure. But it was a glorious failure. It was madness. But it was splendid madness—the madness of boys who felt Jesus near, and cared not for pain or death if they could fight for him. I can fancy him looking down with loving sympathy when the sensible people called them fools and mad. "Ah," he would say, "I understand them. They are boys. I was a boy myself, and none can rise to such heights of high romantic devotion as boys can."

My lads, he is looking down on you today. And he wants a Boys' Crusade today. But it is harder and less romantic work to which he calls you. To fight his enemies. To fight with temper and impurity—to help your comrades to do right, to be chivalrous as the knights of old to women and girls, to "stand up and play the game," when the game seems going against you. The Boys' Crusade is as real as ever, but the hardest part of it is in your private lives. By your baptismal vows you are all enlisted in a spiritual war in which you must fight to a finish—a war harder, perhaps, to win than even the war now raging in Europe. For, after all, it is the moral victory which it is so hard to win. The epitaph on the old soldier's tombstone is still true:

"Here lies an old soldier whom all must applaud;
He fought many battles at home and abroad;
But the hottest engagement he ever was in
Was the conquest of self in the battle with sin."

V.

Shall I tell you of a young Crusader of your own day? The first scene is a military camp out on the plains in central England. The white tents dotted over the field and soldiers in many uniforms are moving around. A bright, handsome boy is talking to his great friend, an old Irish sergeant. "Look here, O'Reilly, you know I am going to be a soldier too when I grow up; you know all our family were soldiers—uncle and grandfather and great-grandfather and everybody, and I'm going to be a soldier. I'm going to fight all the enemies of England." He was a brave boy, and his mother was so proud of him. She was a soldier's daughter, and came of a long line of soldiers, and she looked forward to the lad being a great leader some day.

* * * *

The next scene is three months after. It is a great day at camp. The General has come down and arranged for a grand review. I see young Leonard on the box seat of his father's carriage holding his black dog Sweep in his arms. He is intensely excited as he watches the march past. The red-coated infantry, the green Irish rifles, the dashing Gordon Highlanders with the bagpipes playing. Then a squadron of lancers, and last of all the great heavy artillery with the guns. Leonard springs to his feet with the dog in his arms on the high seat and cheers wildly as the artillery pass. Suddenly there is a cry of horror. The boy has fallen from his place right in front of the guns. There is an instant halt. But it is too late. A great artillery horse has stepped upon his spine, and the doctor pronounces that he is crippled for life.

* * * *

Oh, God help that poor mother! Now I see her kneeling in his room crying and praying for her boy. She is troubled deeply about him. Not merely that all her hopes are dashed—that her boy can never be a soldier now. There is a deeper trouble. She has petted and spoiled him. He has not learned to control his desires or his fierce temper. She hears him now shouting angrily at his nurse, and at last she hears the woman crying. He has struck her with his crutch.

And the poor lady thinks sorrowfully of the higher soldiering which her boy has not learned—to fight his own temper and passions. And now she is kneeling beside him in the dusk and talking to him of Jesus and the real life battle, and the noble little boy's heart within him responds, "Mother, I'll try."

* * * *

I pass over twelve weary months of pain and depression while the brave little lad has been trying to do the right. He loves to be wheeled into camp by his Irish friend O'Reilly, and he loves the church parades in the iron church, and he specially enjoys being there when they give out Hymn 439, "The Son of God goes forth to war." They call it the Tug-of-War Hymn because the organist insists that it shall

be sung in correct time, and the 900 soldiers are always rushing it when they get excited and lugging it away from him and the choir. He has a very great friend, a young officer known as "the V. C." because he has won the Victoria Cross, and though the boy is so shy with others he talks to him of his little fight that is so hard for him and wonders if he could ever do anything like the winner of the Victoria Cross. And the soldier as he listens is touched to the very heart.

* * * *

A year has passed. The camp is out again. It is a Sunday morning and the soldiers are parading for church. But Leonard is not there. Away across the barrack yard is the little window of the room where the brave lad is dying. The V. C. is crossing the parade ground when Sergeant O'Reilly salutes. "Sir, the lay is dying—he can't live out the day; and he asks that the men should sing the Tug-of-War Hymn in church—and he wants you, sir, to stand at the side door and sing towards his window."

By and by the hymn is started, and the V. C. stands at the door singing, with his eyes on the window across the square.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar!
Who follows in his train?"

"Who best can drink the cup of woe,
Triumphant over pain,
Who——"

He stops suddenly as if he were shot. The little white blind across the square has come sharply down. The brave little soldier is gone into the presence of his Chief away in the Eternal City, where the boys and girls are playing in the streets thereof. Ay, and working too in the big, glad, unselfish service within the veil. For the boys who are "Christ's faithful soldiers and servants" here shall continue that service in joyous, untiring youth in the great land beyond.

THE MATRIMONIAL LINE.

"Yes, sir," said the marrying parson, "I marry about fifty couples a year, right here in this parsonage."

"Parsonage," exclaimed his visitor, "I wouldn't call this a parsonage. I'd call it the Union Depot."

A GOOD REASON.

"Herbert," said a school teacher, turning to a bright youngster, "can you tell me what lightning is?"

"Yes, ma'am," was the ready reply of the boy. "Lightning is streaks of electricity."

"Well, that may pass," said the teacher encouragingly. "Now tell me why is it that lightning never strikes twice in the same place."

"Because," answered Herbert, "after it hits once, the same place ain't there any more!"

*Mrs. Ewing, "Story of a Short Life."

Psychology and Preaching

Psychology and Preaching, by Charles S. Gardner, professor of homiletics and sociology in the Southern Baptist Theological Seminary, is a new book treating of the chief task of the preacher, that of trying to persuade other persons to think as he does, and to think so strongly that they will carry that thought into action. But successful persuasion depends upon the persuader's knowledge of the "other man's" mode of thought and life. In other words, preaching must be linked to psychology. This is the task this author has undertaken—a discussion of the human mind and the influences which sway it. If one would enter a walled fortress, he must have a key to the locked gate, or he must have a friend within who will open the gate to him. The mind of man is a fortress, with gates locked and barred also. He who would enter needs both the key and the friend within.

Of all persuaders, the preacher of the gospel most needs this knowledge and skill. Sometimes we are almost tempted to believe that of all persuaders he most lacks it. This book has grown out of the experience of the class room of a professor of homiletics. . . . voluntary and involuntary, from reflexes and instincts to habits, saying that all can be cultivated or modified. In discussing the "art of persuasion," the effort to guide conduct, he refers to the chief problems of the preacher, the first of which is to make himself understood. This he shares with his brother, the lawyer. But the preacher's audience contains more variations of age, class, occupation and capabilities than could be found in one jury. "Comparatively few preachers realize the extent to which they are not understood or are positively misunderstood."

In another way the preacher's problem is more complex than the lawyer's, for the preacher's problem is not only communication but exposition. That is, he speaks for another, and must himself first understand before he can communicate. His problem is interpretation. He has to understand the Book back of him and the thought of the men in front of him before he can become an interpreter of the one to the other. "It is desirable that the preachers shall become more sensible of the magnitude of this problem. Perhaps it would make the dogmatism of their interpretations and deliverances more modest, and contribute somewhat to their humility."

Suggestive chapters are those treating of the emotions, their manifestation and control, their place in the religious life, legitimate methods of arousing them, and the limitations of these methods. Some preachers fail by not arousing any emotion in their hearers; some evangelists fail, in the deepest sense, by not observing the limitations of their methods.

The chapter entitled "Belief" treats of the various attitudes of the mind toward new truth presented to it. A speaker reads that chapter with the knowledge that he has in his audience all of the half-dozen types of mind, those who believe inevitably, or passively, or cordially, and those who receive his presentation with

suspicion, or with suspended judgment awaiting investigation, or those who reject it positively—the closed mind. The audience believes, or doubts, or rejects the preacher's truth. The preacher's problem is to turn the closed mind into the open mind when possible. "The most dangerous man in politics—excepting him whose vote is for sale—is the one who will not consider new ideas, and the same attitude of mind in religion is a constant obstruction to the progress of the truth."

A study of the conditions of, and the connection between, belief—or doubt—and emotion gives the whole discussion a practical turn, which is increased by a farther study of attention and suggestion. Two important and timely chapters are those upon "Assemblies" and "Mental epidemics." His judicial and balanced attitude may be seen from this sentence: "I do not hesitate to say that to exclude feeling from religious experience is to destroy its character as religious; but to exclude intelligent deliberation and choice is to reduce it to a mere blind reaction without ethical significance." This list of the chief topics treated shows the wide scope and thorough treatment of the general subject. The final chapter on "The Modern Mind" is a valuable presentation of the situation which confronts the church today. The last paragraph says: "Are we to conclude, then, that religion is destined to disappear. Far from it. It is useless to deny that profound changes are taking place in religious ideas and in religious experience. It must be so in view of such a profound change in the conditions of human life. . . . A far greater emphasis must and will be placed upon the ethical and social aspects of religion, both in thought and experience. But does that indicate the decline or the disappearance of Christianity? May it not conclude that it points rather in the opposite direction? Christianity originated in an age not unlike this. It took root first and most vigorously in cities and achieved its greatest triumphs among people who lived in an environment largely human and humanly controlled. The great ideal which in the New Testament epoch lay like a rosy cloud on the horizon of the future was that of a redeemed and glorified city life. But the primitive modes of thought still remaining in that civilization had already begun to modify Christianity to its disadvantage when the barbarian invasion swept Europe back into almost primitive conditions.

Christianity then almost entirely lost its original simplicity and was corrupted by imposing ceremonies which dwarfed its ethical and social meaning, and was perverted by a priesthood which administered these magical rites and interpreted itself between God and the common people. Notwithstanding the present seeming peril to many of the essential truths, is it not reasonable to interpret the confused changes now going on as a gradual emergence of the fundamental principle of Christianity so long obscured? Certainly the conditions of the present time have tended to

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What Shall We Pray For in Relation to the War?

Jesse David Roberts

This sermon was preached at a service held in a city park.

Text: "After this manner therefore pray ye," Matt. 6:9.

The war has brought many perplexing problems to the church as well as to the Government. Christian nations are fighting each other and Christian men are taking the lives of fellow Christians. How can we reconcile this with the teachings of Christ? In what spirit shall we fight if fight we must? And how shall we pray? It is my purpose today to consider prayer and its relation to the war, and to show as well as I am able how we should pray for our country and its cause, for the boys who are fighting for us and for the enemies whom we are fighting.

If we should go to the Master, as the disciples did, and ask him to teach us how to pray, I think he would give us the same form of prayer he gave them. Let us consider, then, the special fitness of that prayer for a time like this.

"Our Father who are in heaven, hallowed be thy name." There was never a time when God was more our Father than just now. In this awful time of the world's history he has not forsaken his children. More than one hundred and fifty times in the four gospels Jesus spoke of God as "My Father," "Our Father," "Your Father." And he gave those words to imperfect people like ourselves in a time of great darkness and trouble. In our special distress, therefore, we should cling to God as our Father, and we should maintain faith and hope and courage, for "As a father pitieth his children so the Lord pitieth them that fear him." He pities us and loves us and will lead us out of the darkness into the light.

Since God desires to be a father to us, we ought to be grateful and loyal children. The father cannot do much for us if, like the Prodigal Son, in thoughts and deeds we forsake him and live in the "far country." "Hallowed be thy name" means that the Father is dear to us and that it is our aim to please him. Humbly and reverently we must use his name, but never lightly and haughtily as though it were our exclusive property.

"Thy kingdom come." The outlook may be dark, but in confidence and optimism we are still to pray "Thy kingdom come." We do not believe that all is going to ruin and that after the war hate and mistrust are to rule the world. Neither do we think that the coming of the kingdom is necessarily delayed by the war. When the religion of Israel was only a form and the Roman empire was dying of corruption Jesus taught his disciples not only to pray "Thy kingdom come," but also to preach, saying, "The kingdom of heaven is at hand." If we do our best to overthrow the kingdoms of arrogance and cruelty, and if the church meets the challenge of the hour this generation may see the kingdom of God coming with power. There is no need to falter in our prayer. Before God's kingdom can come every

kingdom founded upon cruelty and the might of militarism must be overthrown. Let us pray for this.

"Thy will be done on earth as it is in heaven." This is the reason why we have taken up arms. God's will is a will of justice, mercy and truth, and in order to make that will prevail over injustice, cruelty and error we go to the help of the nations which have been betrayed and outraged. Does anyone question the use of war in doing God's will on earth as it is done in heaven? Well, at least one Bible writer speaks of a time when war was employed in heaven to cast out a proud and power-loving prince. "There was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him." Now, there is evidence that "the deceiver of the whole world" who makes sacred treaties mere scraps of paper has taken on human form and made war on the earth. It seems clearly our business to imitate heaven's method and see that the old dragon is cast out of the earth.

Of course, it is sad that innocent men must give up their lives in warring against the guilty, but this seems to be the plan of God. Jesus felt this when he suffered in Gethsemane, and he showed us a deeper meaning of the petition, "Thy will be done." He said in the agony of that hour, "If it be possible, let this cup pass from me, but if this cup may not pass from me except I drink it, thy will be done."

"Give us this day our daily bread." To carry on the war to a successful issue we need food for ourselves and our allies. Food may win the war. Therefore let us pray the Lord of the harvest to give us abundant crops. We should pray with great assurance because we pray unselfishly desiring to share with our allies that we may all have strength to serve humanity. And while we pray for daily bread we should do all we can to produce and conserve food. When Jesus had fed the multitudes he commanded that the fragments be gathered up.

"Forgive us our trespasses as we forgive those that trespass against us." We are not to pray as the self-righteous who think that they are better than others. But confessing our sins and the sins of our people we should pray for forgiveness. Those who battle for the Lord should have clean hands and pure hearts. Abraham Lincoln understood this when he called the nation to repentance in his day, and President Wilson has followed his example. If we wish a speedy victory and peace which will be peace let us repent of our national sins. Even though we are not guilty of the crimes which our foes have committed, nevertheless we are not without sin. If we sincerely repent

and turn from our wickedness God will forgive us and show himself strong in our behalf.

At the same time we ask for forgiveness we should pity the people who are driven ruthlessly into war against us, and we should be ready to forgive them. Some people in Germany in high positions as well as low are beginning to see their awful guilt and in bitterness of soul are making confession. Let us pray that there may be an epidemic of that spirit and that it may spread until the people throw off their military fetters and ask God and the world for forgiveness.

"Lead us not into temptation." We need to pray especially in this hour that we may not become revengeful; that we return not cruelty for cruelty; that we may not grow impatient and distrustful; and that when victory comes we may not wax self-confident and proud. Through our preparation for war we are becoming one of the strongest nations in military power. When we have grown mighty we need to beware lest we put confidence in the work of our own hands rather than in God. War may serve to check war, but the house of peace will never have sure foundations until it is built on the solid rock of Christ's words.

"But deliver us from evil." whether that evil be one that threatens us individually, or as a nation, we can pray that the evil may be discovered and overcome. For the soldiers and sailors we know, for our armies and those of our allies, and for the crushed nations of the earth we can make the petition, "Deliver us from evil." This means that we have a right to pray for the success of our cause, for when we are following the truth as God gives us to see the truth it is consistent that we pray for the triumph of truth. God help us. We cannot do otherwise.

In the assurance then that God is leading us let us as a church back our nation with prayer; let every mother pray that her sons who are in the war be given strength to overcome; let every wife, every sister, every sweetheart pray that the men they love may win such victories as will make the world safe for women everywhere; let every child pray for victory that the spirit of him who said, "Suffer little children to come unto me and forbid them not" may protect childhood forever. And as we pray let us ascribe all honor and power and glory unto God.

Substitutes For God

Rev. Leon C. Hills, D. D.

Exod. 20:3: "Thou shalt have none other gods before me."

Twenty-one civilized nations have condemned German perfidy and yet the whole world has wondered at German skill and efficiency. Other nations have invented and discovered, but the Germans have made the deadly application. In no other particular do we see this application so much as in the use of substitutes. Excluded from the markets of the world, the Teutons have been remarkably keen in the use of substitutes. They have found substitutes for wheat flour, for butter, for meat, for cotton, for gasoline, and hunger tablets in the place of refreshments. They have likewise substituted hate for love and "military necessity" for mercy. The most pernicious substitution which the Germans have made has been their substitution for the God whom the rest of the world knows and respects as Jehovah. When the Kaiser exclaims, "Gott mit uns," he does not necessarily refer to Jehovah God, but to a substitute being. Every German soldier carries in his pocket a cardboard (officers carry the same on aluminum), which contains an interesting picture and a startling token in words which cannot be mistaken or misunderstood. The picture on this disc is a representation of Wodan, the inscription is as follows, "Strike them all dead: the Day of Judgment shall ask you no questions."

Who was this Wodan, or Odin, or Wuotan, as he is sometimes called? Odin was the Norse War God. The German form of the name was Wodan, or Wuotan. This divinity was the god of battle and of the dead. His palace was Valhalla, where warriors were received after death. One form of his worship was the "devoting" of an enemy's army to him. This

meant the destruction of the army and everything pertaining to it. This accounts for the token. It was necessary for the Germans to substitute Odin for Jehovah in order to carry out their plans of world conquest.

Here is a question which we may well ponder. Did ancient Israel with all her idolatry break the first commandment so absolutely as the Germans have done by substituting Odin for Jehovah? But ancient Israel and the modern Germans are not the only ones who have found substitutes for God. In a sense, mankind in general is likewise guilty.

Here are some of the other substitutes for God.

I. Nature worship. This is the lowest form of worship, practiced by the Africans in the form of fetishism. To the simple-minded people, every important object in nature had a spirit. The forest, the mountain and the river were but temples in which the spirit dwelt. Has modern civilization risen entirely above this same theory? Not long ago one of our prominent financiers who had made a great fortune in the iron industry declared that he believed that steel was a living thing, an animate object. On a bright Sunday in summer time, how many of our people arise early in order that they may get away from the study of God's Word in the Sunday School and from his worship at the morning service. They neglect the assembly of the saints so that they may worship the mountains, the forests and the rivers with the fishing pole instead of the prayer book. A ranchman in a western state declared that he did not need to pray for rain because he had an irrigating ditch.

II. The deistic theory of God, or the "Reign of Law," is another form of substitution for

the Lord concerning whom it is said, "Behold he that keepeth Israel doth neither slumber nor sleep."

III. Sentiment, in some instances, becomes the basis for a theology which leaves the God of providence out of account.

IV. There are many men who leave God out of account in all their deeds and doings, and in his place they substitute efficiency. If this present world-war has proven nothing else, it has revealed the fact that the happiness of the world requires something more than efficiency.

V. There are those who have placed the acquisition of wealth above the things of God and his kingdom. Where this is the case, one might truthfully say that the "Almighty Dollar" has become a substitute for God. Israel fell to worshipping the golden calf while men of this age worship the golden eagle.

VI. Worldly pleasure comes in for a very large share of our energy and demands much of our time. God is forgotten and the things of the world come in for first place. This practice becomes idolatry.

VII. It is quite possible for men to make a fetish of art. This is done when we exalt music, literature, sculpture, painting and other kindred forms of art in the place of religion. Art has her place, but only as a hand-maiden to religion.

VIII. The most subtle form of idolatry, and

the kind which is most displeasing to our Father in heaven, is seen when men substitute their own wills for the will of the Infinite. How absurd that a finite being, whose wisdom is so limited should attempt for a moment to place his feeble will over against the mind of the Almighty!

What is the test? How are we to know when we make a substitution for Jehovah? If there be some object in nature which attracts more of our attention, if there be some trend of thought which demands more of our time than is given to the kingdom of Christ and his righteousness, then we may well know that we, too, have become idolatrous and have substituted something else in the place which God should occupy.

Why should we desire to substitute anything, any plan or any purpose in the place of God and in the place of his plans and purposes?

Pause and reflect for the moment who God is. He is the Architect of this universe with infinite plans on his trestle-board. He is the Father of lights with whom there is no variability. He is the source of all life, of all love, and of all sympathy. "God is love." "God so loved the world that he gave his only begotten Son," as a ransom for the world.

Let us make God and his Christ the center of our thoughts, of our lives, and we shall never desire a substitute.

A Great Evangelistic Program

One of the best and most complete denominational evangelistic programs we have seen comes from the department of evangelism of the United Presbyterian Church (703 Publication Bldg., Pittsburgh, Pa.).

The evidence of statesmanship and efficiency are present on every page of this bulletin. The "aim" as specified is to secure 200,000 communicants in America by 1920. "This means for each congregation an average net increase of 7 per cent each year for four years." After this statement the writer goes on to explain that this program is much like those of other Protestant churches, the Methodists, Presbyterians, Baptists and Congregationalists.

A local church program is suggested in detail and is worth reproducing because it is full of meat for any minister who wants to bring his work up to date. The program is given with actual dates, beginning in September in outline, as follows:

September.

Sabbath, September 10th. Sermon theme—"Making Religion First." Announcing the year's program. It would be well to have the program printed and a copy placed in the hands of each person.

Wednesday evening, September 13th. Special prayer in behalf of the campaign. The campaign thoroughly discussed.

Sabbath, September 17th. Sermon theme—"The Efficient Modern Church."

Thursday, September 21st. A circular letter to be sent to those individuals and families who are to be visited on the following Sabbath. This letter will announce that two representatives

of the church will call on the following Sabbath.

Sabbath, September 24th. Sermon theme—"Personal Service." Consecration of visitors at morning hour of worship. This Sabbath known as "Visitation Day." The visitation takes place from 2 to 5 p.m. The visitors are carefully chosen. They call on all non-church members and also upon members of the church who, in the judgment of pastor and session, would be profited by such a visit. The visitors are to carry with them a special invitation to attend the Rally Day services on the following Sabbath. They are to consider themselves as Ambassadors of Christ, presenting the cause of Christ as tactfully, lovingly and earnestly as possible.

October.

To be known as Go-To-Church month. Special attendance and membership campaign. Each organization in the church is asked to make special effort to increase its membership and attendance. It would be well for pastor and session to call together the heads of such organizations as the Bible School, the Young People's Societies, the Missionary Societies and to consult with them concerning the best methods to be adopted.

Sabbath, October 1st. Rally Day. Sermon theme—"Called to the Colors."

Sabbath, October 8th. "What Christianity Has Done and Can Yet Do for the World."

Sabbath, October 15th. "The Pre-eminence of the Church."

Sabbath, October 22nd. "You Need the Church and the Church Needs You."

Sabbath, October 29th. "The Mighty Privilege of Being Co-Workers With God."

November-December.

This is the period for organizing mission study classes, personal workers' leagues, prayer circles, etc. Few things are better calculated to enrich the atmosphere of your church and to prepare for a definite campaign.

Special occasions such as the following might profitably be observed at Sabbath morning hours of worship.

Home-coming Day. Invitations to be sent out to all who have at any time been connected with the church.

Roll-call Day. The roll of the congregation, by individuals or families, to be called from the pulpit.

Bible School Day. With special sermon on the Bible; its power "to make wise unto salvation;" its influence in character building, etc. On this occasion Decision Day might be observed in the Bible School.

Young People's Day. Sermon containing special appeal for the dedication of youth to Christ.

Gratitude Day. (Preceding Thanksgiving Day.)

Missionary Day.

A special Christmas program on Sabbath preceding Christmas Day. The last day of 1916 is a Sabbath day. It will afford excellent opportunity for a special sermon.

January-February.

Sabbath, January 7th. Visitation Day. Sermon theme—"Soul Winning." Visitation from 2 to 5 p. m. Visitors to announce dates of prayer meetings in the home and the special evangelistic campaign. We recommend the holding of a series of prayer meetings in the homes, then a series of prayer meetings in the church. These to be followed by at least two weeks of gospel services, aiming to reach especially the unsaved.

March.

Two or three Sabbaths in March to be devoted to an educational campaign, relative to the work of the church at home and abroad. The Every-Member Canvass to be faithfully prosecuted at the close of this campaign of education.

The program committee recommend that each local church secure a copy of A. F. McGarrah's "A Modern Church Program," Revell Co., New York, 50 cents. We have recommended this little book before and gladly do so again.

THE MORAL MEANINGS OF THE WORLD WAR.

(Continued from Page 948)

more; and we can bear them gladly for the sake of our cause, and not seek to evade them or to lessen their moral value by complaint.

(5) **Preserve Faith in God and in the Sure Victory That Is to Come.** Finally, it is the duty of Christian people to preserve calm faith in the righteousness of God and the sure triumph of our cause. Our prayers are no sure protection against bullets; if they were, no one would ever be killed in war. Our faith is not the sure promise of immediate triumph; many good

causes have suffered temporary defeat, and some have seemed to suffer it permanently. Even the cause of Christ suffered an awful defeat at the cross, and we have our Gethsemane and our Calvary in sight. The principles for which we fight are worth fighting for, even if for their sake we suffer defeat. But we shall not be permanently defeated. God is on the side, not of America against Germany, but on the side of humanity against inhumanity, on the side of justice against injustice. We shall win, not because by our selfish prayers or servile worship we shall be able to bribe God to favor our cause, but because we have allied ourselves with the cause of humanity, which is God's own cause.

As yet we have not suffered much. Our brave Allies have suffered, and part of their suffering has been vicarious for us. We have suffering ahead. But we have victory ahead. The war is not going to end on the Marne. The Allies that have been fighting on the defensive, will, when America is fully in, assume the offensive, and there will be a forward drive with tragic loss, but certain success. Our flag and the flags of our Allies will move across the Marne, across the desolated area, back to the German frontier, the retreat before them growing daily into panic and rout. Our flag will not stop at the frontier. It will go over the Rhine, and wherever it goes, it will wave stainless and unconquerable, the symbol of liberty and the hope of the world.

"The Star-Spangled Banner in triumph shall wave,
O'er the land of the free, and the home of the brave,"

and its principles will be recognized in every land, with liberty, justice, and a peace that is based upon righteousness.

PSYCHOLOGY AND PREACHING.

(Continued from page 942)

place the emphasis upon the ethical element of Christianity. The natural inference would seem to be that Christianity in its primal and essential character as a principle of life is peculiarly adapted to the conditions of this age."—The MacMillan Co., New York, are the publishers. Price \$2.00.

THE NEW THEOLOGY WITHOUT FAITH IN GOD.

(Continued from page 947)

Last winter "The Standard" of Chicago seriously suggested bundling up the professors and students in their theological seminaries across the line, and sending them overseas to France. If they all teach as above (happily they do not), I most heartily second the motion. And the sooner they go the better. Dr. A. H. Strong, of Rochester, N. Y., in his recent exceedingly able book on "A Tour of the Missions," has this solemn passage (pages 192-3): "The unbelief in our seminary teaching is like a blinding mist which is slowly settling down upon our churches. . . . We are ceasing to be evangelistic as well as evangelical, and if this downward progress continues, we shall in due time cease to exist.—Evangelical Christian.

The New Theology Without Faith In God

Rev. J. L. Campbell, D. D.

Near the close of the past year (1917), the University of Chicago Press published a book entitled "A Guide to the Study of the Christian Religion," edited by Dr. Gerald Birney Smith, Professor of Christian Theology in the above institution. It is a bulky volume consisting of 751 large pages. In form it imitates the Centennial volume published by members of the Faculty of the Princeton Theological Seminary in 1912. Here, however, the likeness ends. This new "Guide" from Chicago sets forth in plain terms the up-to-date teachings of the new theology. It consists of twelve essays written by thirteen prominent professors of that school of thought. One of the articles is written conjointly by two men. Of these thirteen, one is Dr. Faunce, President of Brown University; one is Dr. George Cross, of Rochester, N. Y., and one is Prof. F. A. Christie, of Meadville Theological Seminary, Penn. All the other ten professors are from the theological department of the University of Chicago. The book partakes of the character of a manifesto or pronouncement. Now what do these men teach? We shall begin with—

1st—The Bible.

Professor Ernest Everett Gates, of the Divinity School of Chicago University, says: "In the light of the new historical criticism, of archeological discoveries, and of studies in comparative religion, it was discovered that the sacred books of the Hebrews had grown up as the sacred books of all other religious peoples had, and were a record and a reflection of their civilization and religious evolution. In other words, the Bible itself was discovered to be a natural instead of a supernatural book, and to reflect the scientific knowledge of ancient people rather than to anticipate that of the modern world." (Page 448.)

Dr. J. M. Powis Smith, Professor of Old Testament language and literature, says of the religion of the Old Testament: "It was not a thing apart, it was a religion among religions, it was one of a great family of religions." (Page 140.) He adds: "No matter how much we may learn from Israel, we cannot rest content with that. We cannot shirk the task of making a religion for ourselves. Ready-made religion, from whatever age it may come to us, will not fit our spiritual needs, however well it may have fitted the age in which it originated. The twentieth century world needs a twentieth century religion, and it is part of its task to make that religion for itself." (Page 157.)

Dr. George Burman Foster, Professor of the Philosophy of Religion, says: "Biblical infallibility (is) now abandoned, the idea that the source and certainty of the preacher's message are rooted in God's dictation and donation of truth is no longer tenable." (Page 747.)

2nd—The Deity of Christ.

Dr. Shirley Jackson Case, Professor of New Testament Interpretation, in speaking of the gnostics and their belief regarding our Lord,

says. "They adopted the myth of the God-man." (Page 312.)

Professor Gerald Birney Smith says: "We find today a growing appreciation of the life of Jesus in this world and a lessening emphasis on such matters as the virgin birth or the supernatural nature." (Page 530.)

3rd—The Atonement.

Professor Gerald Birney Smith says: "To insist dogmatically as an *a priori* principle that 'without the shedding of blood there is no remission of sin,' is both foolish and futile in an age which has abandoned the conception of bloody sacrifice, and which is loudly demanding the abolition of capital punishment." (Page 519.)

4th—Conversion.

Dr. Theodore Gerald Soares, Professor of Homiletics and Religious Education, and the head of the Department of Practical Theology, says of conversion: "Conversion is really a natural phenomenon of adolescence based on the growing and expanding of the personal self." (Page 670.) And he says farther: "We no longer think of salvation as dependent upon the acceptance of certain redemptive facts." (Page 633.)

5th—Missions.

Dr. Theodore Gerald Soares says of missions: "The Christian church no longer looks upon a heathen world perishing in ignorance of the Gospel, but upon a non-Christian world exposed to all the influences of our commerce and diplomacy and accompaniments of vice, chicanery, fraud, tyranny." (Page 630.)

6th—The Visible Return of Our Lord.

Dr. Gerald Birney Smith says: The early Christians "selected and treasured in their doctrine those traits which enabled them to believe him to be the Messiah who would soon come on the clouds in glory. But time has proved that eschatological expectation to have been mistaken." (Page 529.)

Many more corroborative and additional citations might be made. Those given above, however, show that according to these representative teachers of the new theology the Bible is pushed aside as being no longer an authoritative and specially inspired book. Its teachings are antiquated and not fitted for our age. A new religion is needed. The Deity of Christ is discredited, if not, indeed, "a myth." The atonement is for our age "a foolish and futile" teaching. Conversion is but "a natural phenomenon." The heathen are all right if they can only be protected from the evils of western civilization; and the visible return of our Lord, either "pre" or "post," although taught by Christ himself, is a delusion.

Know, therefore, by these tokens that these professors have capitulated. They have gone clean over to Unitarianism.

(Continued on page 946)

The Moral Meanings of the World War

W. E. Barton

Some day the last shell will be fired and flags of truce will hang over the sandbags out in "No Man's Land," and the armies that so long have been at war will come out of their dug-outs, and bury their dead and wait for the signing of a treaty of peace. Somewhere the representatives of all the powers that have been at war will sit down round a table and draw up a document which the representatives plenipotentiary all will sign. I was present at Portsmouth when the Russo-Japanese war reached that stage, and I watched for a few days the evolution of peace as it emerged from a state of war. Where the next peace treaty will be signed I do not know, but I have an opinion where it ought to be. It ought to be signed in Berlin, with the victorious armies of America and their brave allies holding the city and its fortified defenses. When those representatives gather round that table there will be four important contributions which America can make to the discussion.

(1) **An Unselfish Motive.** The first will be this, that America had nothing to gain either in money or in territory by entering this war and will stand at its close as the guardian of the rights of humanity and not as the agent of any set of selfish interests.

(2) **The Longest Boundary Line on Earth and the Safest.** The second will be an interesting exhibit which America in common with Great Britain will be able to display. It will be the world's longest boundary line unguarded by a single cannon, warship, or soldier, and so maintained for a hundred years.

(3) **The Monroe Doctrine.** The third contribution which America can make to that interesting discussion will be the Monroe Doctrine which already has made one-half the world safe for democracy. Under its protection the little republics to the south of us, poorly prepared as some of them have been for independence, have been free from the peril of aggression and exploitation and have been able to work out their own salvation.

(4) **The Open Door.** The fourth contribution which America can make will be John Hay's doctrine of the open door in China and the kindly attitude of America toward a belated people with whom she had had a grievance. When the Boxer movement rose in China and the native people rose and put to death merchants and missionaries from America and the states of Europe and shut up their ambassadors as prisoners in Peking, American troops marched shoulder to shoulder with German troops and British troops to the rescue of our citizens. But there was this difference, the Emperor of Germany sent his troops with specific instructions to take no prisoners, to treat the people of China as Attila, the Hun, treated the people whose lands he invaded.

When the nations of Europe stood watching the internal agonies of China prior to the Boxer movement and leading to it, and most of them were hoping for its dismemberment that they might pounce upon a slice, John Hay

addressed to them all his famous note of September 9, 1899, in which he stated that the United States stood for fair play for China, and called on any other nation that did agree with this nation to say so or stand committed to the same policy.

I am interested in discovering how even then John Hay discerned the radical difference in the spirit of America and Germany; for, after the close of this incident, he wrote to a confidential friend on November 21, 1900, expressing satisfaction that the policy of the open door had been maintained, and saying:

"At least we are spared the infamy of an alliance with Germany." (Thayer's Life of John Hay, ii:248.)

The Duty of American Christians.

What is the duty of Christian people in a time like this?

(1) **Preserve the Normalties of Life.** First they should preserve so far as possible the normalties of life. As, far down below the waves and upper currents of the ocean, there is a place of calm, so there should be in the life of a people engaged in a righteous war, a great reservoir of normal living. In time of war we should not only prepare for peace, but preserve every possible normal relationship and activity.

2) **Discountenance the Mob Spirit.** We should discountenance everywhere the mob spirit. It is a time when people easily grow hysterical and entertain wild suspicions, a time when the popular imagination is easily inflamed. Already in Illinois has a mob put a man to death on suspicion of being a German sympathizer. It was a shocking crime, and one that gives Germany an answer to fling back at us when we charge her with atrocities. We have laws, and the machinery for their enforcement.

(3) **Refrain from Intemperate Speech.** It is the duty of Christian people to refrain from intemperate speech and appeals to hatred. There is no merit or sure proof of patriotism in consigning the Kaiser to hell; moreover, it is superfluous; he is in hell now. What other pulpits may utter is not our concern, but so far as this pulpit is concerned, its strong conviction that our cause is just shall not become the occasion of wild harangue or ecclesiastical billingsgate. We will do our stern duty, and we will seek to do it in a Christian spirit.

(4) **Sacrifice Cheerfully.** It is our duty to make our sacrifices cheerfully and gladly. Whether it be the eating of less wheat and meat and the burning of less coal or the purchase of more Liberty Bonds than we can easily afford, the sacrifice is relatively small in comparison with what our boys are doing, and we can test our patriotism by the spirit in which we perform these necessary self-denials. They will not grow less; they are certain to grow

(Continued on Page 982)

METHODS OF CHURCH WORK

E. A. KING

We suppose that every minister thinks of September as the one big "Rally Month" of the year. Rally Day is usually observed then and the church machinery starts going again in full swing. In some parts of the country the precise date is set later on account of the weather conditions, the opening of schools, etc., but September is the month for arrangement anyway.

The invention of Rally Day was certainly a great achievement, because people are easily responsive to a big effort and will come out in large numbers when a strong appeal is made. Everybody realizes that the summer has disrupted and seriously retarded the work of the church and now heart hunger and craving for church home life sets in and can be capitalized for the good of everybody. We ought to take advantage of this condition of affairs and plan large things for this year's Rally Day.

* * *

No one can tell what a month will bring forth in these critical times. The war is changing everything. In view of this it is still a strange and regrettable fact that there are some churches and ministers that are moving on as if there were no war! The other day a layman told the writer that a minister of his acquaintance has never given any indication to his congregation that he knows a war is going on! "He never preaches on any theme that is related to the war, and he never prays for the soldiers or for his country that is engaged in the war."

We believe such a policy to be a tremendous mistake. If all the ministers of all our churches should follow this plan the cause of Christianity would be in danger of passing away altogether. The EXPOSITOR believes that the minister should be the leader in molding thought, in interpreting the war to the people, and in leading them in all patriotic work and good efforts of every sort.

The minister should be a helper and a comforter to his people, to those especially who have sons and husbands and brothers in the army and navy. The Stars and Stripes should be in every church and service flags and honor rolls displayed. Religion and patriotism run together and should be recognized and practiced.

In order to know how the pulse of the world is beating the minister will read widely and deeply about the war and all its many phases. Take for example such a book as "The Father of a Soldier," by W. J. Dawson (John Lane Co., New York, \$1.00); the minister would get a point of view from the experience of a clergyman who is the father of soldiers. From Chaplain Thomas Tiplady's "The Soul of the Soldier" (Revell Co., New York, \$1.25) he would come close to the battle line and learn how

fighting men believe and die. Let him read "My Four Years in Germany" and "Face to Face With Kaiserism," by James W. Gerard (Geo. H. Doran Co., New York, \$2.00 each), and he will be awake to the crisis of the hour. With these ought to go "The Foreign Policy of Woodrow Wilson," by Robinson & West (Macmillan Co., New York, \$1.75). There are many other books besides these, magazines and newspapers and the minister should know them. With his knowledge of the Bible, his message of Christian cheer and hopefulness he may become a center of hope and comfort, a leader and trusted counselor. The people need us now!

* * *

May we ask our readers not to forget that the Methods Department is an exchange of ideas, a mutual clearing house of plans for the good of about 14,000 readers per month. Send us something to help. We would like some of your church papers, lists of your sermon topics, accounts of any church plan that works especially well. Tell us about your work with soldiers and sailors. Be sure to send everything of this kind to Rev. E. A. King, 73 South Fifteenth Street, San Jose, California.

IN PREPARATION FOR RALLY DAY.

What To Do.

"Push," said the button;
"Take pains," said the window;
"Be straight," said the ruler;
"Stick to things," said the paste;
"Be up to date," said the calendar;
"Never miss a second," said the clock;
"Be sharp," said the scissors;
"Keep clean," said the washstand;
"Keep posted," said the ledger;
"Be well read," said the red ink;
"Absorb everything," said the blotter;
"Rally on Rally Day," says the Rally Day Committee! Get busy!

WHERE TO OBTAIN RALLY DAY MATERIAL.

Send to David C. Cook Publishing Co., Elgin, Ill., for copies of "Rally Day Visitors" and "Interesting the Classes in Rally Day" and other similar pamphlets. They are full of suggestions.

Write to The Woolverton Printing Co., Osage, Iowa, for a package of Rally Day samples. Very likely your own denominational publishing house will issue literature worth while linked up in some way with patriotism and missions. Send for samples.

A RALLYING CHALLENGE.

The following challenge may well be printed on your Rally Day literature. It is necessary

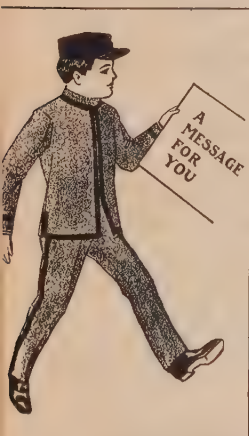
to put and keep "First things first." This is taken from "The Christian Messenger," of San Jose:

What Do We More Than Others? Some Christian people will say: "We have given for Red Cross, and we can not give for Foreign Missions." Non-Christian people have given for Red Cross. Is our giving to be no more sacrificial than theirs? Indeed, the Japanese have a Red Cross unit in France, headed by a Buddhist physician. Is our giving to be no wider in its scope than that of those who worship idols? This is the greatest opportunity of the centuries for Christianity. Foreign missions is one of the great unselfish, assuring, unifying and eternal services of the hour. Christ's program must be made permanent.

RALLY DAY INVITATIONS.

Each year we must have something new, unique and striking for our Rally Day invitations. The following is worth using if you have never tried it before. It is a four-paged folder printed in two colors and buff paper. The Woolverton Printing Co., Osage, Iowa, furnish these. The order number is "Folder 674." We cannot quote prices because the price of printing is no longer stable, but we know the price is reasonable. Order what you want printed on the inside pages, or take it as it is.

The second page (inside) has Rally Day Scripture verses and two flags (Stars and Stripes and conquest flags). The third page is reproduced here with the outside illustration:



It's Rally Day Next Sunday

In the

Church and Sunday School

The program will be entertaining and uplifting. We meet at the usual hour. Won't you meet with us and help make Rally Day the high-water-mark in attendance and spirit in our school. Come, and bring a friend with you, or better bring two friends, or three.

"I Can't" never did anything
"I'll Try" has worked wonders
"I Will" has performed miracles

Such a printing house as Woolverton's enables the smallest church in country or city to have printed matter as good and attractive as the larger churches in big cities. We hope every church this year will send out attractive invitations and win large audiences.

AN ATTRACTIVE RALLY DAY PROGRAM.

We wish to reproduce the following splendid program that was used by a church, city not given, a year ago. It is called

Grand Rally Day Cruise
of the good ship
"Glad Tidings."

At the bottom of the first page is a fine American flag and under it the words, "Ship's

Colors." The program is as follows:

10:00 A. M. Ship sails. Orders by Chief Piper McQueen.

10:03 A. M. Music by passengers and crew, Chief Musician Moore in charge, "Jesus, Savior, Pilot Me."

10:06 A. M. Morning Call by the Captain.

10:10 A. M. Recitation, by one of the midshipmen.

10:15 A. M. Morning prayers conducted by the Chaplain.

10:18 A. M. First Stop—Primary Park Pier. Music by half-fare passengers assembled on hurricane deck.

10:21 A. M. "School for Seamanship," conducted by the Captain.

Ship's Rules.

1. Baggage restricted to one Bible for each full fare passenger.

2. Children under three years must be accompanied by a parent or guardian.

3. All passengers must register before taking passage, or immediately after going on board.

4. Loud talking will not be permitted on board.

5. All passengers will be arranged in groups under the direction of a steward or stewardess.

6. All members of the ship's crew must be on board at least five minutes before sailing time.

7. Members of the crew arriving after the ship has sailed from pier must reach the ship by tug at a cost of ten cents each.

8. No members of the crew will be allowed to remain on shore without special leave of absence from the Captain, and substitutes must be provided.

9. Passengers are expected to deliver (a portion) of their valuables to the Purser when he makes his rounds.

10. Passengers must not jump overboard during the cruise. Stop-overs will be allowed upon application to the Assistant Purser.

11. Tickets must be presented at the gangway upon going on board.

12. Unused tickets should be returned to the Assistant Purser one week before sailing date.

13. Stowaways (visitors) when discovered must conform to all the rules relating to regular passengers.

14. No steerage passengers carried.

MAKING PROFITABLE USE OF RALLY DAY.

Rally Day may be designated as the "Visiting Day" of the year and large effort should be made to invite as many people as possible to attend both the Sunday school and the church services. Someone who tried the plan has written about it thus:

"Especially should Rally Day be made a visitors' day. Parents, friends and prospective members should be invited. Many will be delighted to come as visitors who would not promise to join. Besides the superintendent's announcements from the platform, and personal efforts made by the classes to secure visitors, many schools find it desirable to send written or printed invitations through the mails. These invitations are of two kinds—

those sent by the classes and those sent by the school management.

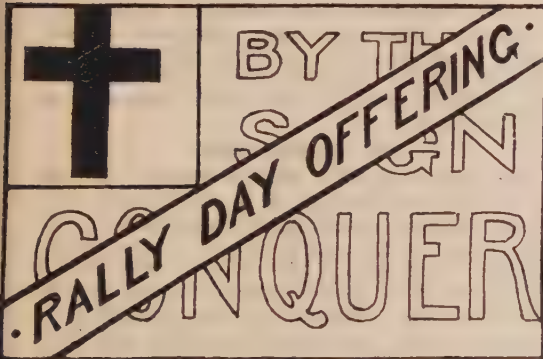
"Pains should be taken to record names of all visitors, so that they may be followed up in the future, where results look promising. Some at least may thus be secured as regular members. In this connection Visitors' Record Card may be used to advantage by reception committees."

If a careful record of all the visitors' names and addresses is taken and then followed up by mail and visitation there ought to result many additions to the school and also to the church. Post cards are published by many of our denominational houses designed to help on this follow-up plan.

It has been our experience that numerous new families are discovered and sometimes old pupils and families are found and reclaimed. Rally Day may prove almost as valuable as a revival if planned for and worked to the best advantage.

THE RALLY DAY OFFERING.

It costs money to have a first class Rally service and we can get the money easily if we ask for it in the right way. Every person invited should have a Rally Offering Envelope. It can be stated that the gifts will go toward paying for the material. The following duplex envelope, Richmond, Va., is a good one:



Some churches use the offering at this time for a special fund as "Piano Fund," "Light Fund," or "Repair Fund," or for war work or missions. We should take advantage of every special day and season to secure offerings. The Bible is a good text-book about making offerings and the church may well practice its teachings in this regard.

RALLY DAY SING SONG.

How the army boys sing in their Y. M. C. A. huts! Why not the Sunday school? The Methodist school at Mahanoy City, Penn., got out a big "Sing-Song" sheet last year for Rally Day and they had fine original rally songs to such tunes as "Tipperary," "Silver Threads," "Marching Through Georgia," "Brewers Big Horses" and others. The following is taken from the sheet. Do something like it yourself and have a big time:

From Here to Sunday School.

(Tune—"Where Do We Go From Here.")
Come to our Sunday school, boys, come to our Sunday school.
Everyone is welcome to this school of Golden Rule.
Bring the little babies, yes, oh bring each little jewel.
Come boys, come girls, come to our Sunday school.

This is the place of cheer, yes, and this is the place of song,
This is the place that we are taught to turn from every wrong;
We're taught to love the Bible and to pray each night and morn,
Come boys, come girls, come with the mighty throng.

Where do we go from here, boys, where do we go from here?
We'll go from here to Sunday school each Sunday in the year;
In rainy, stormy weather and in weather when it's clear,
Yes, boys, yes, girls, we'll answer, "We are here."

GOOD RALLY DAY CARD FOR JUNIORS.

The following card, six colors, is by the Westminster Press, Philadelphia, for use in Sunday schools at a very reasonable price:



A LITTLE RALLY DAY TRACT FOR BOYS.

The following could be printed on a little card and used as a tract for all the boys in the Sunday school. We take it from "Church News," Sulphur Springs, Indiana:

Six Minds for Boys.

1. Mind your feet. Don't let them walk in the steps of the wicked.
2. Mind your hands. Don't let them steal or fight or write anything wrong.
3. Mind your tongue. Don't let it spread nasty, cruel, unkind or wicked words.
4. Mind your ears. Don't suffer them to listen to wicked speeches, songs or jests.
5. Mind your eyes. Don't permit them to look on wicked books, pictures or objects.
6. Mind your lips. Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton enter between them.

"DON'T KNOCK, JUST WALK IN."

The following card of invitation for Rally Day is good because it is different. It pays to get new and unique publicity matter. Print shops usually have supplies of novel cuts that you can get if you try:

Clear The Track for RALLY DAY!



"I'm Going, Come Along Too."

Baptist Sunday School
Next Sunday, 12:15

*"Don't Knock, Just
Walk Right In"*



"Sure! we'll be looking for you.

Now! don't forget the baby or any one else.

Yes, everyone is going to be there and if you are there too, we'll certainly have a good time. Don't forget, it's Sept. 20."

HOME COMING DAY.

Sunday, September 27th, has been designated as "Home Coming Day" and it is desired that every member of the church and Bible school be present. This is in the nature of a family reunion and we should have an attendance of one hundred per cent. Let us all bear this date in mind and plan to be here, without fail.

Our desire is to receive letters from our former members who have moved away. If you know of any such write to them and prevail upon them to send us a letter of greeting in time for our home coming Sunday.—Exchange.

MAKE USE OF THE OUT-DOOR PLAN.

One of the churches of Syracuse, New York, adopted this plan early in the summer. Immediately after the morning service the people assemble on the lawn in front of the church. Here they hold what is called a "Liberty" service. They sing "Onward Christian Soldiers," salute the flag, read a special prayer prepared by the minister and the choir sings a "Liberty Anthem." Such a service carries a strong spirit of patriotism and deep delicious devotion.

TALKS TO TOILERS.

The following announcement of sermons for Sunday evenings comes to us from Rev. T. S. Devitt, of Winona, Minn. We print his topics and paragraph explanations just as they appear on his card:

Labor's Sorrows—

Our Father said: "I know their sorrows and am come down to deliver them." Why are laborers and even their wives often deaf to the appeals of reason and sometimes violent in riots? Have toilers good grudges against the church? Must labor be hopeless? A message to toilers that employers also may well consider.

Honest Poverty—

This is the night of our Special Musical Program and the address will be shortened to make the whole service one hour long.

The Saloon and the Working Man—

Is there any truth in the open insinuation that there is too close a friendship or even an alliance?

Is the saloon an evil that must be endured or will it be cured?

What are the satisfactions in the feelings a man has when he is drunk?

Drunkenness is selfishness.

Are you paying nickel installments on booze sellers' automobiles?

WAR METHODS FOR SUNDAY SCHOOL.

Racine, Wisconsin, has a militant Sunday school connected with the First Congregational Church and the following item from the Rally Day calendar of last year shows snap and the will to victory:

The Coming "400."

The Great Sunday School "Drive" Is On. Under the management of General Morey it is to be pushed to sure and certain victory. He has chosen as his staff Mesdames Anderson and Goepfert and Miss Violet Beyer—colonels all by appointment of the general. Each colonel is to have six captains and each captain is to have as many corporals, sergeants and lieutenants as can earn their decorations by good hard work. Watch the Calendar for particulars of the "drive" and note that there are to be "prisoners" enough captured to make the school enrollment of 400.

KEEP IN TOUCH WITH THE "BOYS."

A church in Hartford, Conn., sends a "News Bulletin" once a month to its boys in service. Pictures go along with the news and besides church activities—who spoke last Sunday evening, why the tenor of the church quartet resigned, how coal was saved last winter—a bit of city news is given, such as the election of the new mayor and the reason for Republican defeat, also Hartford's part in Liberty Loan drives and other patriotic work.

The expense of letterheads, stationery, pictures and multigraphing is borne by the church, and one of its interested supporters gives his services for gathering and preparing news and mailing the letters.

FOR YOUR CALENDAR.

Beatitudes for Christian Living.

Blessed is the man whose calendar contains prayer-meeting night.

Blessed is the man who is faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the church officer who is not pessimistic.

Blessed is the man who loves the church with his pocketbook as well as with his heart.

Blessed is the man whose watch keeps church time as well as business time.—Christian Church Bulletin.

A HOME CAMP MEETING.

Rev. Frank E. Graeff, D. D., of Philadelphia, sends us an interesting outline and plan of an indoor camp meeting. He writes us that the lecture room of the church is fitted up with tents and cedar trees to make it look like a grove.

The meetings began in September and lasted a month. He connected Rally Day, which he called on "Every Member Present Sunday," with "Bring-a-Friend Sunday." Ten or more different ministers preached. A good plan to try.

FIFTY SOLDIERS FOR DINNER.

The Second Presbyterian Church, San Jose, California, recently sent invitations to fifty soldiers from Camp Fremont, asking them to attend church and then go home to dinner with the people. They planned it so that two soldiers could be in each home. A splendid idea. How the young men appreciate it!

MORE ANTI-SALOON "BOMBS."

Fight the saloon in season and out of season. Strike hard blows. Educate the public and vote on the question. Let us tell you how voting out the saloons has effected our city.

During the last five months under saloon regime there were 1,122 arrests. During the first five months with no saloons there were 460 arrests. During the same periods there were 266 arrests for drunkenness and 97 arrests. When it is understood that we have only partial prohibition (we have a limited number of bottle houses and restricted use of liquor with meals), it may be seen that the showing is excellent. All the old saloon sites have been replaced by fine store rooms doing a legitimate business. The city is better in every way.

PRINT THIS.

LOYALTY is the great word nowadays. From the President down, all patriotic speakers are endeavoring to inspire the people with a deeper devotion to the nation. Let us consider this fine word loyalty in its relation to our homes, our families, our church. (Isaiah 11:5, And loyalty shall be the girdle of his strength.)—Dr. Martin's Calendar, pastor Fort Washington Presbyterian Church, New York.

A BOOK YOU WILL WISH TO READ.

The market is full of books now about the war, but here is one you will want to see and read. It is called "Aircraft and Submarines," by Willis J. Abbot. It has 100 illustrations, mostly full page and some in color. It is published by G. P. Putnam's Sons, New York. (\$3.50.)

A BROAD AND EFFICIENT PLAN.

We have learned of a church in Bellows Falls, Vermont, that uses efficiency business methods to build up the church. When they engaged in the every member fellowship canvass at Easter time they carefully saved the records of that work. When Rally Day came they used these records to advantage. They sent out invitations to the people to visit the Sunday school that day and also to attend the church services. The particular point of interest was the fact that they had the invitations personally signed by the persons who called upon the one addressed on the occasion of the former every member fellowship canvass.

These cards to newcomers were signed by some church officer. In this way a bond of fellowship is being established and this will mean the fostering of a personal interest in each group on the part of the visitor. It is expected that each visitor will keep in touch with the assigned group-unit and immediate neighborhood, and make occasional reports to the pastor on matters of importance, such as the presence of newcomers, illness, need for calls, on cards provided for this purpose.

THE EDITOR'S WAR SERMONS.

So many people have been disturbed by this war and have had their religious ideas more or less upset, we decided to give a series of frank talks on Sunday mornings in June on the following themes:

- I. God and the War.
- II. Man and the War.
- III. Sin and the War.
- IV. Christ and the War.
- V. Death and the War.

These topics have drawn large audiences even during hot weather. Each topic is a chapter of the series which is known as "Sermons for These Times." In preparation for these talks we reread theology. For example, there is nothing better than William Newton Clark's "Outline of Christian Theology." Another helpful book is his "Can I Believe in God the Father?" This served as a splendid background for the first sermon. "Christ and the World at War," edited by Basil Mathews (Pilgrim Press, Boston) is full of excellent material.

Back of all of these topics is the background of wide reading of books about the war, its moral and religious phases. No minister can spin off a lot of platitudes on the war these days. He must know something definite about the facts and have a great faith in humanity, and God, and the right and victory. The people are hungry for religious—even theological discussions—expositions of our present experiences if they are helpful and optimistic.

TO ENCOURAGE FAMILY WORSHIP.

There has come to our desk a four-paged folder containing short prayers and forms for blessings at table planned for a week's use. The idea is a most excellent one. On the top is written, "Manual for family devotion prepared by Charles Lee for his church," but there is not one thing to indicate the name of the church or the city or town in which it exists. We wish every minister would put his imprint or that of his church on every piece of printed matter issued under his direction. It would help everybody involved.

REDUCED RATES.

We have just had word from Moffat, Yard & Co., New York, that they have only a few sets of "The Library of Modern Thought" left. They are selling it now for \$19.00 a set (12 volumes). We have previously called attention to the books. They are mostly on "Psychology," but contain some other most excellent and useable material. Send for circulars.

PLAN TO USE STEREOPTICON THIS YEAR.

There will be a greater call for illustrated lectures, services, sing-songs and all kinds of lantern work this coming season. Be sure to write to the Underwood & Underwood people, New York, and ask them for descriptions of their lectures on the "Great War" and the "Red Cross." They are superb. Typewritten lecture material is provided.

SEND FOR ONE OF THESE.

You will be interested in the new folder setting forth the plan of campaign to put "Clean and Strong" into the hands of our soldiers and sailors. The folder is in colors, red, white and blue, and will interest you. A postal request will bring one.

You can help on the plan if you will send the editor names and addresses of families in your church that have sons in the army or navy. He will send folders to them explaining the plan, and if they then care to co-operate it can easily be done. The plan of placing these books in the hands of our men in service is fostered by the United Society of Christian Endeavor and is interdenominational in its spirit and purpose. When you write please address Rev. E. A. King, 73 South 15th Street, San Jose, California.

HOW ONE PASTOR HELPS HIS COMMITTEES.

The following is taken from a folder called "Our Committees" and seeks to give the "Aims" of the committees' endeavors. The Missionary Committee "Aim" is given as follows:

Aim: "To make every member a messenger of Christ to the world."

Policy:

I. Education—Among the members.

1. A monthly missionary program on church night.
2. A special mission study class.
3. The introduction of missionary literature.
4. Pointed missionary truths displayed upon the church walls.

5. A missionary pageant.

In the Sunday school.

1. Providing a monthly missionary program.
2. Securing the use of missionary curios.

II. A definite campaign for our own community.

1. Neat printed invitations mailed to the unchurched.
2. Personal calls upon the same where advisable.
3. Simultaneous evangelistic services in all the churches of the community.
4. Reaching every child of the community not in Sunday school.

III. Every member a contributor to our benevolences.

IV. For others.

1. The church to have its own representative on the foreign field.
2. Providing teachers one night each week for our Jap Mission School.

TAKING CHURCH DIRECTORIES TO THE PEOPLE.

A friendly visit is a good thing for any church. It removes the criticism that no one calls except for money. The following item from a Brockton (Mass.) paper tells an interesting story and gives us a good method:

The Porter Congregational Church inaugurated Sunday and carried through to a successful completion a general visitation day in the whole parish. As there are nearly 700 families, this requires considerable planning, formation of routes, and a large number of workers. With the aid of automobiles, however, the ground was covered and the whole parish given a friendly visit.

Copies of the new directory were left in homes which had not received them. The workers met in the vestry in the evening and reported a successful and pleasant afternoon. No funds were solicited nor was the visitation for the purpose of asking anything, but rather one of general interest and fellowship:

LITTLE POSTCARD TRACTS.

We present below one of four personal conversations to be sent in succession (follow-up plan) to men in the community that one wishes to interest in religion and the church:

Why Am I a Church Attendant?

Because I appreciate the services.

Because by so doing I may enjoy the fellowship of Christian people, the best people on God's earth.

Because the church is the only institution whose largest attention is given to the cultivation of the spiritual side of man's life.

Because I can generally find something, even in a poor sermon, to help me in my struggles, and enough to challenge me to new and higher duties.

Because I want to set a good example before my children and my neighbor's children; and I believe they stand a better chance of becoming good inside the church than out of it.

These paragraphs may be secured of the Woolverton Printing Co., Osage, Iowa, in



U. S. SERVICE FLAG or THE FLAG OF HONOR

Size	Cotton Each	"Excel" Each	Wool Each	Silk Each
8x12"	\$.20	\$.40	\$.55	\$.75
12x18"	.25	.60	.75	1.25
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Prices include 1 to 6 stars sewed on.

2x3'	\$1.00	\$2.00	\$2.50	\$5.25
2½x4'	1.20	2.25	3.40	6.75
3x5'	2.00	3.00	4.30	9.00
4x6'	2.50	4.00	6.00	15.00
5x8'	3.50	5.65	9.50	25.50
6x10'	4.65	7.50	13.25
8x12'	6.25	11.25	20.25

Prices include 1 to 24 stars sewed on.

Additional stars sewed on 10c each, Net.

Extra loose stars 5c per pair, Net.

A re-handling charge of 25c per Flag will be made when Service Flags are returned to have extra stars sewed on, in addition to the cost of the stars at 10c each Net.

Service Flags of any desired material or size quoted on request.

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Without expense to you, you may secure handsome U. S. Flags for your home or schoolroom, absolutely free and without effort.

Upon application, we will send you 50 highly polished enamelled metal U. S. Flags, or Flag Bows, for which your pupils will find ready sale at ten cents each.

On receipt from you of the proceeds of \$5.00 we will at once forward you, charges prepaid, either:

**1 only 5x8 All Sewed Cotton U. S. Flag,
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mounted on spearhead staff with cord
and tassels, and fringed.**

Write us, advising whether you prefer U. S. Flags, or Flag Bows, and we will at once forward you fifty, postpaid.

Price List on Flags mailed on request.

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1351 So. Wabash Ave.

Chicago, Ill.

one folder. The old price was 60 cents per one hundred, but may be more now.

A VALUABLE DESK COMUANION.

Thomas Nelson & Sons, New York, have gotten out a most valuable desk volume called "The Concise Bible Dictionary" (illustrated). It also contains a concordance and index to the American Revised Bible with over 10,000 references to the authorized version of 1611 and many other features. It also carries a new indexed Bible atlas. It is printed on very thin paper, bound in soft black leather, red under gold edges. It is a helpful book for minister, students and Sunday school teachers and is a fine book to have in the home.

STRIKING PROHIBITION ITEM.

Do not omit any chance to strike the liquor evil. Say all you can and write all you can against it. Such a paragraph as this will reach a lot of people. Reproduce it in your church printing:

Cost of Birth, Marriage and Burial.

An exchange estimates that in the United States getting born costs people \$225,000,000 annually; getting married costs them \$300,000,000 annually, and getting buried costs them \$25,000,000 annually. Rather expensive, isn't it? And yet we are told that getting drunk costs the people of the United States \$1,427,000,000 annually, or more than one and a half times as much as getting born, getting married and getting buried all put together. But one

early day King Alcohol must come down from his cruel throne.—Biblical Recorder.

MEMORIAL SERVICE FOR SOLDIERS.

We are now doing in America what people in England and France have been doing for a long time. Churches are holding memorial services for soldiers who have given their lives for democracy on the battlefield.

The first account of such a service that has come to us is from a church in Woodbury, Conn. We print the story here:

The Episcopal and Catholic churches, the Red Cross and the Home Guard aided in making the occasion one long to be remembered. The rector of St. Paul's Episcopal Church gave the address of the morning upon the theme "Endless Sacrifice."

At the close the Guard lined up at attention across the front of the audience room. Two of its members then escorted delegations down the center aisle to a large cross where each presented a message and wreath. At the close, all joined in singing a hymn written for the occasion by Rev. R. A. Fowles, pastor of the First Church.

LITTLE HANDBOOKS OF VALUE.

The Macmillan Co., New York, is printing a series of pocket handbooks on vital subjects. The last one we have seen is "The Christian Man, the Church and the War," by Robert E. Speer. President Faunce, of Brown University, has written on "The New Horizon of the State and the Church" (60 cents each).

The Tribute Hymn.

(Tune, "America.")

Lord of the land and sea,
We turn our hearts to Thee
In these hard days.
The arm of German might
Has struck our boys by night,
When outward bound to fight
For freedom's ways.

We crown them martyrs all
Who in the conflict fall
By German hate.
Our thoughts are far away
Where men fight night and day,
And with all of whom we say:
"They serve—and wait."

For us the soldiers die,
On land and sea they lie—
Avenge these men—
Endue with strength our arms,
Calm us in war's alarms;
May we soon chant the psalms
Of grim war's end.

COMMITTEE ON PRAYER MEETINGS.

We have heard of a church prayer meeting that is conducted by a committee of ten persons each week. This plan has proved very successful. The chairman is the leader, two act as assistant leaders, one reads the Scripture, two are responsible for special music, one is pianist, and three form a rally or invitation committee. This plan has interested many of the young people in the service.

HARD WORKING MINISTER.

Every minister is supposed to be a hard worker, but Rev. W. L. Muttart, of Concord, N. H., is certainly doing his share to help win the war. During the winter the pastor chopped about 24 cords of wood, and helped in sawing wood, cutting ice and shoveling out snowdrifts. At present his spare time, or that remaining after pastoral duties and gardening, is given to government work in making cartridge boxes at the box factory.

PRAYER FOR SOLDIERS.

A unique service of prayer is held after every Sunday morning service at Westminster Church, Spokane, Washington, to remember the soldiers and sailors in earnest personal prayer and intercession for a victory of righteousness.

THREE BOOKS ON IMMORTALITY.

It is worth while to study up on this subject because we are going to face the question of death and what comes after increasingly as the war goes on. Here are three books: "The Resurrection of Our Lord," by William Milligan, D. D. (Macmillan Co., N. Y., \$1.75); "Can We Believe in Immortality?" by James H. Snowden (Macmillan, \$1.85); "Immortality," by several authors (Macmillan, N. Y., \$2.25). This is a book of nearly 400 pages and is called "An Essay in Discovery." It coordinates scientific, psychical and Biblical research. B. H. Streeter and four other scholars are authors. It is a remarkable volume.



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A sample set of twenty-five, all different with envelopes, ready for use, for one dollar. Circular and one sample booklet free.

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PERSONAL WORK, THE WAR AND CHURCH MEMBERSHIP.

What happened the other day at Oak Park, Chicago, ought to be happening everywhere. At the dedication service of the new church building 101 persons joined the church. Rev. W. E. Barton is the pastor and the interesting story of why so many people joined is told as follows:

Forty-six of the new members were men and boys and 55 women and girls; of the men, 34, and of the women, 31 came on confession of faith, a total of 65. This is the largest accession in the 55 years of the life of the church, the next largest being that which followed the revival services conducted by B. Fay Mills in 1890, when 86 were received. No special meetings were held. The ingathering was the result of personal work.

A remarkable group of the leading men of the town were among those who united on confession of faith. The appeal which seemed to be effective was twofold: First, that men who had shown their love for the church by giving freely of their money should match that gift by the consecration of their lives; and secondly, that at a time when men were fighting and dying for the things which they believed in, men whose sympathies and affections were with the church should not remain in any position where their attitude counted less than its utmost for Christ and the church.

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

ILLUSTRATIONS FROM RECENT EVENTS

PAUL GILBERT

The Reward of Generosity. (770)

Jer. 45:5; Jno. 12:26; Mark 14:9.

One of the finest stories illustrating the reward of self-sacrifice is furnished in the following incident which is doubly powerful because it is known to be true:

"In Sherman's campaign it became necessary to change commanders, and Howard was put in place of another general, at the head of a division which he led through the whole campaign. When it came to the great review in Washington at the end of the war, Sherman summoned Howard and told him that the politicians and other friends of the deposed general insisted that he should ride at the head of that division. Howard naturally protested, until Sherman appealed to him on the ground that he was a Christian and could stand the disappointment. "There is only one answer," said General Howard; "let him ride at the head of the corps." Then Sherman turned to Howard and told him he was to ride by his side at the head of the whole army. Howard trembled and protested to the last, but Sherman insisted, and so it was done."

Caught By His Own Handcuffs. (771)

Prov. 26:27; Esther 7:10; Rom. 7:23.

Officials at the Davenport, Ia., jail were awakened by the ringing of the night bell and Deputy Sheriff William Brehmer was called upon to perform one of the most peculiar midnight jobs a court officer has ever had to do.

The callers proved to be the marshal of Buffalo, Ia., with two members of an amateur theatrical company, one of whom had become hopelessly locked in the grip of a pair of handcuffs used in a rehearsal. The man had been taken to Davenport police station by automobile and when the officers looked at the handcuff they found a key had been broken off in the lock.

Sin is usually an attractive thing to play with, but sooner or later it makes a slave of its devotee. Illustrations of this fact are given on a colossal scale these fast-moving days.

Three Minutes for Decision. (772)

Gen. 39:9; Jno. 6:68; Luke 5:11.

General Smuts, South African delegate in London for the British cabinet, gives this account of a brief peace conference he had with a former Austrian-Hungarian ambassador in Switzerland in the early stages of the war:

Immediately on being introduced to the official, Count Mendorff, General Smuts bluntly said:

"Is it true you wish to make a separate peace?"

The count began a long, evasive reply.

"Yes, or no?" asked General Smuts, and obtaining no direct reply, said: "Then, good night."

The interview lasted barely three minutes. It was a momentous three minutes in the history of the nations.

Prayer. (773)

Phil. 4:6; I Thess. 5:17; Luke 18:1.

An "ad" for War Savings and Thrift Stamps in a Chicago newspaper reads: "We have thousands upon thousands of our own boys in France. They must be fed and clothed and armed from day to day. This requires continuous expenditure. When You Stop Paying The Army Stops Fighting. Put an "r" in "paying"; change "France" to China, Africa or the stockyards district in Chicago, and you view a religious situation that the spirit of God has been advertising for many a decade.

The Maximum of Fearlessness. (774)

1 Cor. 16:13; Prov. 28:1; 2 Tim. 1:7.

The attack of the British in Zeebrugge, for instance, not only called for the maximum of fearlessness, but also for a nicety of calculation, a constant presence of mind, a perfection of team play.

It is not bravery alone that wins, but bravery plus intelligence. It is not prudence that is safest, but prudence plus courage and quick decision.

Often the most daring thing is the least dangerous. Often to hesitate and hedge is to incur the worst kind of risk.

Horsemen know this. Will S. Hart, who knows all there is to know about horses, told me that the secret of handling a vicious horse, a "man-killer," is to be unafraid. The animal seems to sense at once any element of fear in the man, and is quick to take advantage of it. —Frank Crane.

Friendliness vs. Frightfulness. (775)

Matt. 5:7; Prov. 18:24; Rom. 15:1.

If one wishes to contrast the principle of democracy with those of autocracy, let him compare the German African colonies with American Philippine colonies. In the former is hatred and sadness; in the latter contentment and gratitude, as the following missionary letter will indicate:

Of the first issue of Liberty Bonds Manila oversubscribed her quota of \$1,500,000, many of the factory workers being first in their enthusiasm to buy them. And now news comes through the New York Times that the Philippines will oversubscribe their allotment for

the Third Loan, which is \$5,000,000.

Three Igorrotes (wild men of the mountains) dug up from the ground \$1,500 each and came to the mountain capital because, as they said, they had learned the United States needed funds to carry on the war. They were greatly surprised to receive back Liberty Bonds and most pleased when it was finally made clear to them that the money they gave the United States they would some day be paid back and meanwhile would have interest upon it payable every six months. They returned with this wonderful news to the mountains, urging all Igorrotes to bring their money where it could be put to use in serving a great cause and still be guaranteed in possession to the contributors.

Ego. (776)

I Cor. 8:2; Rom. 1:22; Jas. 4:6.

According to a Y. M. C. A. bulletin, an American officer attached to the war department's headquarters in London was hurrying down Whitehall in a heavy shower the other day when a young man in civilian clothes asked him:

"Won't you share my umbrella with me?"

They walked together for several blocks, the young civilian showing a wide knowledge of military affairs by his brief questions and answers. Moreover, every one they passed seemed to know the young man and bowed to him.

It suddenly occurred to the American that he had told the stranger a good deal about himself, including his name. So he turned to the stranger and inquired:

"May I ask who you are?"

The young man answered casually: "The Prince of Wales."

Determination. (778)

Num. 14:24, 38; Heb. 13:9; Luke 9:51.

It is said that General Sherman, at the end of the first day of the battle of Shiloh, hunted up General Grant to advise retreat; but Grant looked so firm and determined that Sherman could not bring himself to make the suggestion. All he could say was, "We've had a tough day, General." "Yes," said Grant, "pretty tough; but we'll lick them tomorrow." This is the spirit in which any victory is gained, on material battle grounds or the battle grounds of the soul. Some one has said that genius has glue on its hands. Certainly that is true of Christianity.

Progress. (779)

The negroes of North America in 50 years have made more progress than Catholic South Americans have in 400 years.

Healing in China. (780)

Matt. 25:43; Is. 25:4; Neh. 6:3.

"A little clipping that I noticed in the Washington Star some time ago," said a medical missionary, "perfectly epitomizes the old native practice of medicine which probably is as good as or better than any of the other non-scientific practices of the world:

"Question—How do you tell mushrooms from toadstools?"

"Answer—I wait until next morning. If I'm here, they were mushrooms; if I'm in heaven, they were toadstools."

It isn't any wonder that you can't drag a medical missionary away from China with an ox team. The horrors and agony of four hundred millions without competent physicians are too realistic and pressing.

PREACHER'S SCRAP BOOK

Emancipation Proclamation. (781)

A serious-minded subscriber has just sent his protest to Mr. Bruce Barton, editor of Every Week, because a caption under a certain picture seemed to him unduly facetious for war times. To which Mr. Barton replied:

"We are in the midst of a great war—therefore we should have twice as many jokes and they should be twice as funny."

He goes on to tell the story of the famous cabinet meeting at the White House in the most crucial period of the Civil War, when Lincoln gathered with his stern-faced, gloomy secretaries to transact momentous business. The President came in, picked up a book by Artemus Ward, the great humorist, and proceeded to read a chapter aloud. The atmosphere was electric with angry disapproval at this levity by the time he had finished.

With a deep sigh he laid down the book. "Gentlemen," he said, "why don't you laugh? With the fearful strain that is upon me night and day, if I did not laugh I should die; and you need this medicine as much as I."

Then he turned to his tall hat lying on the table near him, and drew from it what Secretary of War Stanton afterward described as a "little white paper."

The little white paper was the Emancipation Proclamation.

Musical Scale. (782)

Owing to the lack of general interest in musical history not many singers are familiar with the origin of the tone names of the ordinary diatonic scale "Do-re-mi-fa-sol-la and si." Guido d'Arezzo was a monk who died sixteen years before the Norman conquest of England. He was familiar with a Latin hymn to St. John, each line of which began with a higher note than the one preceding. The Latin hymn was as follows:

Ut queant laxis
Resonare fibris
Mira tuorum
Famuli gestorum
Solve polluti
Labbii reatum
Sancte Iohannes.

Take the first syllable of the six lines and you have Ut, Re, Mi, Fa, Sol, La. The "Si" came from the initials of the two words in the last line, and in later years the Ut became Do—which, as Kipling says, is another story.

Bloomed to Death. (783)

"I don't see how foreign missions help the home churches," said Lou Baker, looking up at her mother. "The preacher said they did, yesterday, when he was preaching about missions, you know."

"Do you remember the beautiful beds of nasturtiums Mrs. Snow and I had last summer, Lou?" asked her mother.

"Yes. But—"

"But what has that to do with missions?" replied her mother, smiling. "Let's see. Mrs. Snow would not cut her flowers, you remember. Her bed was a perfect blaze of color for a while. She wanted it to be the finest in town, and for a short time it was. Then the vines began to die, though she gave them the best attention. Before August there was nothing but dry stems left. The flowers had bloomed themselves to death, and drawn all the life from the roots."

"This year she did not plant nasturtiums: she said they did not pay. My bed bloomed until frost. I was on the flower committee for the hospital, and sent great bunches of my nasturtiums every week to the sick people. I could not help it; they were so lovely, and brought so much brightness into the long, bare wards. I never thought of saving my plants by giving away my flowers, but so it proved."

"So you think, mamma, that the more we give to foreign missions, the more we have at home?" asked Lou.

Mourning to Joy. (784)

A Hindu fakir, with matted hair and ash-be-smear'd body, was sitting under a tree in deep meditation. His eyes fell on the leaves of a torn book which some one had tossed away. It was part of the New Testament. He smoothed out the crumpled pages and read words which brought strange thoughts to his hungry soul—they seemed to take him by the hand and lead him straight to the Father. Then he set out to seek for some one who obeyed the book. He found an Englishman who confessed that he obeyed it. The fakir, delighted, noticed that the Englishman wore a black band on his arm, and concluded that this was the distinctive sign of a Christian. So he put a black band on his own arm, and when people asked who he was, he pointed to the band and told them. Some time later the fakir wandered for the first time into a church and listened to a Christian preacher. At the close he announced that he, too, was a follower of this way, and pointed to the band as a proof. They explained that it was an English sign of the death of some loved one. The fakir mused for a moment; then he answered, "But I read in the book that my Loved One has died, so I shall wear it in memory of him." Before long, however, he grasped the Gospel of the resurrection, and when he realized that his Loved One was alive for evermore, a great joy filled his heart. He took off the band from his arm, and the light of the resurrection shone in his face—and that became the sign.

Bible Lover. (785)

In Burma, as two men were looking over a colporteur's books, one warned the other not to buy them. "What harm can there be?" asked the first man. "There is certainly great harm," replied his friend; "I know a large number of Burmese and Karens who have bought these books, and they nearly always end by becoming Christians." "Well, that is true," answered the first; "but I have some friends who were once notoriously bad men, and since they became Christians they are honest and good. That is why I want to read these books." Then he chose and paid for the Gospels in Burmese.

A Burmese artist, over 70 years of age, who was a zealous and intelligent Buddhist, declared that he was too old to change his faith. But after he had read the Gospels, the love of Christ conquered his heart. This aged convert was baptized last year, and God's Book is so precious to him that he keeps it under his pillow.—B. and F. Bible Society Report.

Moslem Stranger. (786)

A Moslem boy came to this country several years ago and he returns to India in a few weeks. His purpose in coming here, so he told me, was to learn of Christianity that he might take back to his own people "the higher social and moral teachings" which he expected to find among American Christians. Quite naturally he turned to the church. Let him tell his own story.

"While I was never thrown out of a church by physical force I was made to feel so unwelcome: I received such cold and unfriendly treatment that it was as though my spirit had been struck. No one shook my hand; no one spoke a kind word; no one asked me, a stranger among you, to be a friend. Because my skin was dark I was treated as an outcast."

"But what if I were a negro? Is that any reason for such treatment? Why, we Moslems in India have more brotherhood in our treatment of negroes than you Christians."

The Soldier and the Butcher. (787)

Lord Kitchener's charge to the soldiers of the British Empire:

"Be invariably courteous, considerate and kind. Never do anything likely to injure or destroy property, and always look upon looting as a disgraceful act. You are sure to meet with a welcome, and to be trusted; your conduct must justify that welcome and that trust. Your duty cannot be done unless your health is sound. So keep constantly on your guard against excesses. In this new experience you may find temptations in wine and women. You must entirely resist both temptations, and, while treating all women with perfect courtesy, you should avoid any intimacy. Do your duty bravely. Fear God. Honor our king."

General Pershing's charge to the first American troops landed in France:

"You are now in France, to expel an enemy that has invaded this beautiful land. Your first duty is to fight against this foe, and protect our Ally. You are here also to lift a shield

above the poor and weak. You will be kind, therefore, to the aged and the invalid. You will be courteous to all women, and never have so much as an evil thought in your mind. You will be very tender and gentle with little children. You will do well, therefore, to forswear the use of all liquors. You will do your duty like brave men. Fear God. Honor your country. Defend liberty. May God have you in his keeping."

Colonel Theodore Roosevelt, in an address to American soldiers, gave them this charge:

"Love mercy; treat prisoners well; succor the wounded; treat every woman as if she were your sister; care for the little children and be tender with the old and helpless. Walk humbly; you will do so if you study the teachings of our Saviour. May the God of justice and mercy have you in his keeping."

Kaiser Wilhelm's charge to the soldiers of Germany:

"When you meet the foe you will defeat him. No quarter will be given, no prisoners will be taken. Let all who fall into your hands be at your mercy. Make yourselves more frightful than the Huns under Attila."

Says Newell Dwight Hillis: "The Germans have literally fulfilled the Kaiser's charge. No horrors in history are so overwhelmingly evidenced as the German atrocities. The catalogue of these atrocities, now documented, in legal reports, with the accompanying photographs, preserved in the Department of Justice of the various nations, makes up the blackest page in human history."—Evangelical Christian.

Sheridan's Ride. (788)

Sheridan's father and mother were living at Somerset, Ohio, when word came that he had suffered a great defeat in the Shenandoah Valley. They slept none that night, but in the morning the old gentleman said:

"Mother, I'll go to the store and wait until the paper comes, get the news, and hurry back."

Old Mr. Sheridan was sitting on the steps of the store when a man rode up and called out, "Good news from Sheridan!"

Then one of the bystanders caught up the morning paper and read the account of Sheridan's return to the army; of his turning the tide; of the President's message of thanks; of Sheridan's heroic conduct and complete rout of the enemy.

That was enough for Mr. Sheridan. Mrs. Sheridan saw him coming, and hurried to the gate to get the tidings from Cedar Creek.

"Glory to God, mother, glory to God! Phil whipped 'em! The President has sent him the country's thanks."

After they had gone into the house the old lady suddenly became sober.

"What's the matter, mother?"

"Father, did the paper say anything had happened to John?"

John was another son, a private in Sheridan's army in the valley.

But here was a mother's heart, joyous over the great fame that had come to one son, yet in the midst of it all, remembering the other son, who was not a successful general, but only a faithful private in the ranks.

That is how God regards his children. Their places may be obscure, but he sees their work and loves them for doing it so faithfully.—Michigan Christian Advocate.

MUSTARD SEEDS AND MOUNTAINS. By William Hallock Johnson.

My first lesson in Biblical interpretation was in a Bible class in a little country school house. Uncle Peter, a member of the class, was known to everybody in town, as he passed every day driving his oil wagon. Uncle Peter had very little "book learning," but he knew a good deal about religion, and he said one Sunday in class: "People read the Bible backward. They read it as if it said, 'If ye have faith as a mountain, ye can move a mustard seed.'"

Where were Jesus and his disciples when he spoke about the mustard seed and the mountain? It was at the foot of the mount of Transfiguration, where he found the baffled disciples who could not heal the demoniac boy. Scholars are now agreed that this was the great snow-capped Mount Hermon, towering more than 9,000 feet above the level of the Mediterranean and dominating the landscape for miles around. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain—this Mount Hermon—remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you" (Matt. 17:20).

We have in our lives great Hermons of difficulty which must be removed if we are to do the task assigned and accomplish God's work; we have Hermons of temptation, of fear, of besetting sin. How can the smallest of seeds, the seed of living faith, remove the greatest of mountains? Because faith takes away the spirit which says, "I can't," "It's no use trying," "It can't be done." Faith gives vision of what ought to be done, it gives courage to attempt things and determination to carry things through, and then the mountain begins to move already.

"He started to sing as he tackled the thing That couldn't be done, and he did it."

Frances E. Willard was a young teacher in a school in Western Pennsylvania, and she said one day to a favorite pupil: "I tell you, Mary, I mean to be somebody in this world." She had the mustard seed of faith, and she lived to see the mountain of the drink traffic beginning to totter. And when the whole country goes dry—in 1920 or before—the preachers will celebrate the victory with memorial sermons on Miss Frances E. Willard, and the text they will choose will be, "O woman, great is thy faith; be it unto thee even as thou wilt." Who art thou, O great mountain? before Zerubbabel thou shalt become a plain. Lord, increase our faith, that the mountains from our pathway too may be removed.

"THE VISION SPLENDID."

John Oxenham has written another book of poems and it is worth adding to your library of poetry. Geo. H. Doran Co., New York.

THE HOMILETIC YEAR—SEPTEMBER

G. B. F. HALLOCK, D. D.

RALLY DAY

COMMUNION SUNDAY

RALLY DAY

Has your Sunday School made careful and far-reaching plans for this winter's work? Oftentimes a sort of Sunday School Fourth of July is Rally Day, with lots of feathers, fuss and noise. The balloon is filled, rises and bursts. The cannon is charged, primed and shot. The more noise the better. Spectacular dazzle is aimed at; height, not depth and strength; quantity, not quality.

The whole push is for the day itself. A big crowd out, every one happy. Speeches, songs, souvenirs and the superintendent swells with joy and pride and pushes further off the determination to resign which came to him with the let down of spring or early summer.

If one-half of the energy expended on Rally Day had gone into weeks of careful planning—not for a day, but for a winter of achievement of worth-while objectives—Rally Day would not be the end but the beginning of a great story in many a school.

With some good schools the association or denominational standard points are selected for attainment for the year, such as a graded school, missionary instruction, teacher-training, etc.

Others have driven for such goals as being on time, home lesson work, verse memorization, Bible bringing, church attendance, offering, etc., with or without definite recognition through honor roll, stars, thermometers, clocks, and the like.

Let us aim to make Rally Day this year the beginning of a great year in effective Christian service, fellow pastors.

Suggestive Texts and Themes. (789)

God's Heroes: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

Rally and Work: "So we built the wall." Neh. 4:6.

An Old Testament Rally Day: Neh. 9:32-38.

Is Christianity to be Aggressive or Only Defensive? "Go." Matt. 28:19, 20.

The Danger of Discouragement: Num. 21:4.

Praying and Watching: "We made our prayer . . . and set a watch." Neh. 4:9.

Digging Trenches: 2 Kings 3:16, 17.

Tarrying by the Stuff: I Sam. 30:24.

The Firing Line and the Base of Supplies: I Sam. 30:24.

The Man for the Gap: "I sought a man," etc. Ezek. 22:30.

Peace by Sacrifice: "Having made peace through the blood of his cross." Col. 1:20.

An Old Testament Worker. (790)

Gen. 6:22.

Every child knows that Noah built the Ark. Let us fancy ourselves back in that far-off

time and see what sort of worker Noah was in this big task, and how we can be helped in our daily duties by his example.

I. Noah was a willing worker. Making a great ship was new work to Noah; if boats were known at all in his time, only small ones; Ark was as big as a modern warship. But he didn't say, "Oh, I can't." God told him to do it, and he began at once. Don't make excuses. Get to your work willingly.

II. Noah was a thorough worker. It was very important work, but when he began. Noah himself did not realize how important. But he put only the best work into the Ark, no botching, or doubtful planks, no ill-fitting corners. You do "sums," "dictation," grammar, "sewing," but you don't know how important these tiresome things will be to you later on. Do them well. Put your best work into them. You will be glad some day, as Noah was.

III. Noah was a persevering worker. He had a long job (120 years), but he never gave up. Many boys and girls begin well—learning music, carpentry, photography—get tired, give up. It takes many strokes to fell a tree, many hours' dreary practice to make a good musician. Work half done is useless.

IV. Noah was a courageous worker. He must have got chaffed by his neighbors. "Not finished yet, Noah?" "Where's that flood?" "Your boat will sink; its too big and heavy to float!"

So with boys and girls. "Bother lessons, come out and play!" "You think yourself so good because teacher praises your work!" Noah's work was worth it all in the end. For us, if we are brave enough, "Well done, good and faithful servant!"—J. E.

The Rally Day Banquet. (791)

Neh. 4:14.

"They that builded the wall and they that bare burdens."

An unusual event took place at the Newfield Methodist Episcopal Church, Bridgeport, Conn., when it was finished. The workmen and artisans who had been employed upon the building, from the humble hod-carrier to the boss contractor, were invited to be the guests of the church at a supper served for them by the ladies of the parish, in the renovated basement of the church. Several other persons who had helped on our work by substantial service were also invited. When the ice cream had disappeared the pastor spoke a few words, introducing the contractor in charge of the work, who made a most happy speech. Referring to his experiences as a builder for over thirty years, he said that this was the first time that he and his men had ever been thus honored.

The Control Lever.

(792)

"We made our prayer unto our God, and set a watch against them day and night." Neh. 4:9.

Now and then an accident occurs on a railway which has only one explanation—the man in charge of the levers has failed at the proper moment to guide the wheels of the train on to a safe siding, or having set the switch in favor of a previous slow train, he fails to change it when the express approaches. There are certain "switch moments" in the lives of all of us, when the far future depends upon the instant decision. Life is full of cross-overs and derailling devices, all of which require constant attention if moral safety is to be preserved or true achievement won. Life is not a straight track: it is as complicated as the system of rails at a junction. We need ever to watch and pray.

And Rally Day is a good day to resolve to do both, and also to work.—H.

The Great Magnet.

(793)

John 12:32; 15:5.

The magnet draws all kinds of nails, but not gold or silver; so Christ draws all kinds of sinners, but not the self-righteous. The magnet will draw nails out of sawdust or muddy water, but will draw only the nails. Christ draws sinners out of the worst sins, but he never draws their sins. The nails which touch the magnet have a power imparted unto them that enables them to draw other nails, but it is always toward their magnet. They cannot boast of this power, for it is not theirs. The least separation between them and the magnet breaks their drawing power. The lessons are apparent.—T.

Fishing For Men.

(794)

"Follow me, and I will make you fishers of men." Matt. 4:19.

Fishing tackle, such as rods, hooks, lines, bait and nets, may be used to illustrate the things to be borne in mind by one who would be a fisher of men. A fisherman must have faith that the fish may be caught; he must have courage to brave storms; he must possess knowledge of his craft, patience in his work, a delicate touch of the hand, a love for his work, and a willingness to learn from others. He must use the right kind of bait, not the same for all fish; he must keep himself out of sight, but go where the fish are; he must use craft, study his fish, and draw the net often to see what he has taken.—T.

Forward Steps.

(795)

No Rally Day can mean much unless the individual scholars have taken some advance step.

In the First Presbyterian Sunday school, of Denver, Colorado, when the roll of classes was called on Rally Day, each class responded by the announcement of some forward step, to be taken during the year. One class of young ladies decided they would prepare to qualify as teachers.

A Year's Real Business.

(796)

The sensible thing to do, if real progress is to be made in the school work beyond Rally Day, is for the superintendent, pastor and officers first, and later the teachers, to come together in a real conference purposing to do a year's real business for the Kingdom, to make a survey of the school's condition and needs, and to select some real objectives to meet need and opportunity, and then on Rally Day and beyond to hammer steadfastly at their attainment.—Frank L. Brown.

Nothing Happens.

(797)

Don't "happen" on special days. Appoint a School Special Days' Committee to plan through the year for all special days, to keep a scrap-book of best plans for these days, and months in advance to get ready for worth-while celebrations of Rally Day, Thanksgiving, Christmas, etc.

A Surprise For Rally Day.

(798)

The utilization of the processional idea in one Sunday school brought out the largest attendance in its history on Rally Day.

This plan is as follows: Announce a week or two previous that as part of the Rally Day program, the Sunday school is to have a grand procession of all of the departments, the scholars coming from the Sunday School into the church auditorium, each department from the Cradle Roll up to the Home Department carrying a banner, and each department singing a selected song as they enter. The Juniors would sing "Onward, Christian Soldiers." The next year it was tried in another church we know of and the pastor suggested why not have the official members of the church and Sunday school come in on this same program. This they did and as they headed the processional their song was "A Mighty Fortress is Our God." They took their places on the platform, reviewing the other departments as they entered. The attendance was the largest in the church's history.

Such an announcement given by the pastor and superintendent two weeks before Rally Day will make this number the most attractive on the entire program.

The idea of a procession will attract the parents and friends of every member of the Sunday school.

Sunday School Railroad Rally.

(799)

Railroads and Sunday schools may be shown to have more in common than might at first appear. The attendance at a special service of a Sunday school in a prominent Eastern city was greatly stimulated by a railroad program. The school was compared to a railroad, and, so far as feasible, run on parallel lines. The pastor of the church became president, the superintendent became general superintendent, Mr. A. general passenger agent and Mr. W. general ticket agent. A time-table was issued "to take effect September 29," and "subject to change without notice." A schedule for only one train appeared—the "Special Sunday Train." A ticket, closely resembling the coupon tickets sold for long-distance travel, was

issued, and its coupons covering various sections of the journey, "detached by conductors only."

Under the head of "Information for Passengers" were given some very suggestive directions. "Passengers are requested to take seats, and not stand on platforms or vestibules while train is in motion." "No Pullman sleepers on this train except for members of the Cradle Roll." "The company does not hold itself responsible for delays and failure to make connections due to late arrival of passengers."

The construction and operation of the train are analyzed and Scriptural texts quoted in carrying out the parallelism: "Fare all one rate—'without money and without price'" (Isa. 1:55).

"Only one road—'I am the way, and the truth, and the life'" (John 14:6).

"The destination—'The eternal kingdom of our Lord'" (2 Peter 1:11).

Of the success of the plan the superintendent writes: "We had the largest attendance that ever turned out at this time of the year. The scheme was devised by a committee in consultation with the superintendent, but nothing was announced to the school except the date upon which the plan would go into operation. Special letters were sent to teachers by the secretary, asking them to secure as good an attendance of scholars as possible, and to report the number of their roll, the number present, and the number heard from. The tickets were mailed by an assistant secretary to each scholar, and the "time-tables" were given out as programs at the beginning of the Sunday school session.

The Popular Telegram Idea. (800)

An increasing number of Sunday schools in all parts of the country are using the telegraph-message form to fill up the departments on Rally Day. While a woman in Brooklyn was so scared on receiving such a "message" from an enterprising Sunday school that the superintendent never tried the plan again, most officers are nowadays careful to show on the envelope that the message doesn't bring bad news. For instance, an Indianapolis school had printed on a manila envelope these words in bold letters: "Special Messenger Service. Hall Place Sun-

day School. Important Message. Charges Paid."

Have a Rally Day in your school this year. Bring all the members together after vacation days are over. Begin the campaign of the new year all at once; no better way to do it than to have a Grand Rally.

Rally Day Stories That Fit. (801)

We are slowly learning to realize the value of the story in our teaching. We are finding, too, that pupils can tell stories as well as teachers, and are utilizing that interest in special-day programs as well as in regular class work.

If Rally Day is Promotion Sunday as well, the program may be made up of stories studied in the different departments and grades. Thus stories such as Ezra's prayer for help on a journey, God speaking to a child, and a Paul story, could be told by primary children; a story of Jesus by Juniors. Then let two Intermediates tell of their favorite Old Testament characters; while a Senior reads an essay on "Opportunities for Christian Service in the World."

On a Night Letter Form. (802)

The occasion is of such vital importance that we send this message urging you to be present at our special Rally Day services to be held next Sabbath. Bring with you some member of your family or a friend. Do not disappoint us. We are depending on you.

Name Lists Corrected. (803)

One of the first things to do in preparing for Rally Day will be to look over the name lists carefully. In rallying their classes, teachers will require names and addresses of the members, so will class presidents. The school also should have such a list. Class books or class file cards should be checked up to see that all names and addresses are given in full. Each teacher or class committee should be urged to go over list with class and see that all addresses are correct, and if any are missing, obtain these. A list of names and addresses of class members drawn off from the class books should be given each teacher, so that she will be in a position to write or call on the members; usually the class president can avail himself of the teacher's list.

COMMUNION SUNDAY

Fellow pastors, make much of the first Communion this fall. Tone may be given to the whole year's work. Summon all at the communion table to a new consecration to Christ and his cause.

Suggestive Texts and Themes. (804)

The Goodman of the House: "And wheresoever he shall go in, say ye to the goodman of the house." Mark 14:14.

The Guest-Chamber of the Soul: "The Master saith, Where is the guest-chamber where I shall eat the Passover with my disciples." Mark 14:14.

The Large Upper Room: "And he will show you a large upper room furnished and prepared." Mark 14:15. It was Jesus' habit to travel with a band of friends. The twelve are now multiplied. Jesus will always have many disciples. Will not fall away. Many. Growing.

Catching The Upper Currents: Mark 14:1. It was an upper room. 1. Air clear. 2. Quiet in the midst of tumult. The distractions of business, hurry, commotion war. 3. Here is opportunity for mediation and undisturbed communion with Christ. 4. Jesus will come to the work-room of life, into the library of your

intellectual pursuits, but he likes to come sometimes to the guest-chamber, the upper room of quiet communion.

The Upper Room of Harmony: And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1.

The Upper Room of Prayer: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1:14.

The Upper Room of Power. "And suddenly there came a sound from heaven as of a rushing mightily wind, and it filled all the house where they were sitting." Acts 2:2. Pentecost meant power. By pentecostal waiting upon God we, too, can have power from on high.

The Intrusive Christ: "And after eight days," etc. John 20:26.

Preparation For the Feast: "There make ready." Luke 22:12.

Meaning of the Lord's Supper: "What mean ye by this service?" Ex. 12:26.

Communion With Christ: "Come ye yourselves apart into a desert place and rest a while." Mark 6:31.

The Heavenly Supper: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29.

Till He Come: "Ye do show forth the Lord's death till he come." 1 Cor. 11:26.

The Gospel Festival: "A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isa. 25:6.

Neglect of the Lord's Supper: "And they would not come." Matt. 22:3.

The Hymn at the First Communion: "And when they had sung a hymn, they went out into the Mount of Olives." Matt. 26:30.

The Print of the Nails: "He showed them his hands and his feet." Luke 24:40.

The Supper a Means of Grace: "Ye come together not for the better, but for the worse." 1 Cor. 11:17.

Standing By the Cross: "Now there stood by the cross of Jesus." John 19:25.

The Man of Sorrows: "Behold, and see if there be any sorrow like unto my sorrow." Lam. 1:12.

The New Passover Feast: "And they made ready the passover." Luke 22:13.

The Surroundings of the Supper: "After the same manner also." 1 Cor. 11:25.

Christ's Love to the End: "Having loved his own which were in the world, he loved them unto the end." John 13:1.

The Abiding Christ: "Lo, I am with you always." Matt. 28:20.

The Love of Christ: "That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Eph. 3:18, 19.

Christ at the Feast: "I will come in to him, and will sup with him, and he with me." Rev. 3:20.

The Finished Work: "When Jesus therefore had received the vinegar, he said, It is finished!" John 19:30.

I Am Thine. (805)

"I am thine, save me; for I have sought thy precepts." Psal. 119:94.

Yes, Lord, I am thine by every tie; thine by creation, thine by providence, thine by redemption, thine by grace, thine by every obligation of love, thine by repeated and solemn surrenders of myself unto thee, wholly thine am I forever bound to be; yet how have I alienated from thee what was thine; how often have I faithlessly dishonored thee, and broken the vows which were upon me; how like a broken bow have I started aside, and still, Lord, my vile heart, how prone it is to wander from thee! How shall I render to thee thine own? How shall I approve myself to thee?

Save me; it must be thy own work; without thee I can do nothing to please thee; save me from myself, from my sins, from my corruptions, from my weakness, visit me with thy salvation. If thou set my heart at liberty, then shall I run in the paths of thy commandments; Lord, they are righteous, just and good. I delight in them after the inner man.

O that my ways were made so direct, that I might walk in them forever! O that I could do thy will on earth as it is done in heaven. Prepare me for the blessed service above, by daily power communicated from thee, to walk in thy ways here below.—T. H.

My Soul Longeth. (806)

"How amiable are thy tabernacles, O Lord of hosts? My soul longeth, yea, even faineth for the courts of the Lord; my heart and my flesh crieth out for the living God." Psal. 84:1, 2.

Yes, Lord, thy tabernacles are indeed amiable to my soul; I was glad when they said unto me, Let us go into the house of the Lord. Thy servant David at a distance longed, yea, even fainteth with desire for these gracious opportunities I enjoy; how thankful should I be, that I can thus draw near thee; so often enjoy the welcome, returning Sabbaths, and meet so often at thy table with my brethren and my companions.

Lord, raise up then my longings after thee more fervently; let my heart and flesh cry out more intensely for thee; thy tabernacles are only amiable when thou dost manifest thyself in the midst of us; thy courts are then adorned when thou, O King, appearest. Thy Table is a feast indeed, when thou comest in to see the guests, and givest the welcome benediction.

Today, my Lord, draw near to bless me, awaken my thankfulness; open my lips, that my mouth may show forth thy praise; raise up my heart to thee in the heavens; from the tabernacles of thy grace; may my ascending soul mount up to the tabernacles of thy glory.—T. H.

Close to Christ. (807)

"Cleave to that which is good." Rom. 12:9.

"Cleave" is a most intense word. It means as the flesh cleaves to the bones of the body, so the Christian should cleave to the Christ, grow up with him, a being of living goodness, in a vital, not a mechanical or artificial, union.

I. Goodness is a growth, not an external addition to character. Kindness is a part of the

new man in Christ Jesus, inseparable from noble manhood. Goodness is truth and love incarnate in the individual. Goodness is godliness, in which there is infinite gain to the person. Goodness is Christlikeness, for he ever sought out the sinful, the lowly and the troubled, going about to do them good.

II. The goodness of Christ was willing to be wounded for the transgressors; so we should do good to those who despitely use us.

"What are wounds in Thine hands?" "Those with which I was wounded in the house of my friends." "Yes, even mine own familiar friend whom I trusted hath laid wait for me." Can we, like Christ, seek to overcome evil with good? Feed our hungry enemy, quench his thirst and seek his salvation?

III. How little we know the great struggle a false friend is making to be good; what appetites for greed and lust and ambition he is fighting against! If he asks for bread, shall we give him a stone? If he ask forgiveness, shall we pass by with a look of disdain? How contrary that would be to Christ's compassion for the multitude? Is it not well to review the goodness of our Lord often? Behold him where the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear and the dead are raised up! See him washing the feet of the disciples just before he is to wash the sins of the world away in his blood! Go thou and be like him in goodness; work among the lowliest of the lost.—Rev. E. W. Caswell.

Out Into the Night. (808)

"And it was night." John 13:30.

Many commentators have been struck with the abrupt manner in which John closes his account of the episode with the traitor Judas on the night of our Lord's last Passover celebration. They have felt that this remark is not added only to show that Judas could not have gone to make any purchases, for the shops were closed at that time. "There is certainly something awful in this termination, and its brevity makes it all the more impressive. The event had so deeply engraven itself on the mind of John that he remembered the hour."

I. This brief remark of John may indicate to us the tragedy that was being enacted in the soul of Judas. The perfidy which he was about to commit did not bear the light. It was a deed of darkness. But Judas himself had reason to shun the light, especially him who was himself the Light that lighteth up the whole world.

II. It was a memorable occasion, that last night which our Lord spent upon the earth. John has filled four chapters of his Gospel with the account of the parting discourse of our Lord. The heart of Jesus was overflowing with love for the little band of his disciples. He gave them his last instructions, administered his last warnings to them, but above all he spoke comfort to them as he had done on no previous occasion. His discourse was drawn out till midnight.

III. The room where they were was bathed in the light of his teaching. Judas could not bear this; on his soul the eternal night had settled. The whole scene was an accusation

against his dark doings. He fled from life and joy and happiness; he had to go to relieve his guilty conscience somewhat. He went out into the night of misery, despair, death. The power of darkness which held him in their clutch throttled him. He received his wages twice that night.

IV. So others have quit the company of Jesus and his disciples; some actually drawn away by the same covetousness which had gripped greedy Judas, others enticed by lust in some other form. It has been night in every soul that has left Jesus and his light and love. Question: Would you go away from Jesus?—W. H. T. D.

Justification by Love. (809)

"He hath not beheld iniquity in Jacob, nether hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them." Num. 23:21.

Here we have, fourteen centuries before the Christian era, intimations of two doctrines of grace, that of imputed righteousness, justification by faith, and that of adoption into God's family.

I. When we speak of imputed righteousness, we represent God as seeing no fault in one who is not yet perfect. We think of God as treating one who is still struggling for moral victory as though he had already attained. The unbeliever says there is no such thing as justification by faith in the realm of reason, and he is right. Reason, calm, cold, unimpassioned, admits no such possibility as that of treating an offender as though he had not offended. But reason is not all. "The heart has reasons which reason itself never knew." There is love, and love prompts us to impute perfection to imperfect characters. In other words, love enables us to justify those who are not just.

II. What does the world say to this? The world accepts it. Indeed, the world, at its best, practices the doctrine of justification by love. The world can not deny it, for we see it daily. The love of a fond mother overlooks, excuses, and even justifies the imperfections of her child. Justified by love! The doctrine of Protestant Christianity makes God a great Father who forgives the faults of his children because of their faith in him and because their faith in him helps them to struggle daily to leave their faults behind them.

III. The gift of the grace of God makes it possible for children of earth to be also children of heaven. "Beloved, now are we the sons of God." "We have received the spirit of adoption, whereby we cry, Abba, Father." Each of us has an earthly heredity. We may have a heavenly heredity.—Rev. Charles C. Albertson, D. D.

Are They Omitted? (810)

It was communion Sunday in our church. My thoughts were of my own unworthiness and Christ's love to me, until the minister asked the usual question: "Has any one been omitted in the distribution of the bread?" And it seemed to me I could see millions on millions of men and women rising silently in China and Africa and India, and all the countries where they need the Lord and know him not, to testify

that they have been omitted in the distribution of the bread and wine. And they can take it from no hands but ours, and we do not pass it on.

United at the Communion Table. (811)

I have just learned of a very beautiful and impressive Union Communion Service. It was held at Camp Dix, near Wrightstown, N. J., on a Sunday in January. It was held in the large auditorium of the camp, about one thousand being present, young men from various sections of our country. They represented many denominations, different nationalities, and different races. Rev. W. T. Wilcox, representing the National Service Commission of the Presbyterian Church, was one of the ministers who presided and the men who received and distributed the elements were all army and navy officers, two of them being brigadier generals. A large proportion of the leading men of the camp were Christians and communicants.

After a few hymns of the cross had been sung and a fervent prayer of confession and thanksgiving offered, Mr. Wilcox stepped to the table to give the bread. But before doing so he told the following incident:

"Over in France two American soldiers were seated at a little iron table placed on the sidewalk, eating a luncheon. Glancing into the street, they saw a decrepit old horse dragging an old cart, on which there was a coffin draped with the French tri-color. Behind the cart followed a little old woman, with head bowed, a picture of grief. A mother was following the body of her soldier boy to the grave. She was alone, an only mourner. The American soldiers arose, took off their hats, and fell in behind the little mother, to honor the memory and sacrifice of that French soldier. Other Americans saw the act and joined the silent procession. French soldiers, wounded and on leave, limped in behind, and soon hundreds were following that body to the grave. When it was lowered to his last resting place, the little mother looked around and saw a great company had honored her boy! He had not died in vain! People were grateful, hearts were tender and responsive. And she knew that the simple act of devotion on the part of the two American soldiers had resulted in this demonstration. She knelt down beside the grave and kissed the hands of the two American boys."

Tears were in the eyes of many when the application was made. The men present had come to honor the sacrifice of Christ. Other American soldiers might comprehend the significance of their act and fall in with them. Perhaps French soldiers would join them, and men of other nations until the program of Christianity would be carried out and the followers of Christ would win the world for righteousness.

In the silence of the Communion the pianist played softly such hymns as "Beneath the Cross of Jesus," "Jesus, Lover of My Soul," and "Jesus, Keep Me Near the Cross." When near the close he played "My Jesus, I Love Thee," spontaneously the men broke forth into singing.

Those who were there speak of it as one of the most impressive services ever attended,

awakening impulses of joy and pledges of devotion never to be forgotten.

The Family Table. (812)

It was just after the service of the Lord's Supper, and a girl stood silent and alone in the vestibule of the church. She was in the beautiful dawn of young womanhood, brilliant, attractive, a leader among her companions, but some of the older church members were a bit anxious lest she should be a little too eager for the "good times" that beckoned to her from every direction; lest she should forget that she had once gladly responded to the Master's voice saying, "Follow me."

But today her cheeks had lost a little of their color, and in her eyes was a new expression, a depth unknown before, even though they were very close to tears.

"What is it, Miriam?" asked a gray-haired woman with motherly kindness, "is anything troubling you, or—?"

"Oh, no, Aunt Lydia," the girl answered eagerly, "it is only that—I never knew what it really meant before. Sometimes it has seemed almost foolish to me—all taking that bit of bread so solemnly. But today it came to me, 'In remembrance of me'—oh, isn't it wonderful!"

"Yes, dear," said the older lady, "and it will grow more wonderful as long as you live."

Probably many young Christians have an experience like that. Some are longer than others in coming to a full realization of the meaning of the Lord's Supper. Jesus might have chosen a sacrament for his church which would have been more spectacular, and which would perhaps be more impressive at first, but he knew just what his disciples would need as long as his church was in the world. And for those who enter into its meaning as Miriam did, it has three blessings that may well be called "wonderful."

First, it recalls Jesus himself and all that he has done for us. In daily toil, excitement, pleasures and problems, the vision of Jesus may grow dim. In the silence of the Supper we see him again, who loved us, and gave himself for us, and, like Thomas, we whisper, "My Lord and my God!"

And with that clear vision there comes a new sense of fellowship with Christ, that he dwells in our hearts by faith, and his presence goes with us everywhere; so that the greatest and most profound result of those few minutes with Jesus is, that we go forth into daily work, and into all human relationships, not alone, but with him, to live a Christ-filled life.

The Crown of Thorns. (813)

"And they planted a crown of thorns and put it on his head."

When Godfrey, Duke of Bouillon, during the crusades, had conquered Jerusalem from the hands of the Turks, his soldiers wanted to make him king. But he would not accept the royal title or the crown, saying, "I will not wear a golden crown in the place where Christ my Saviour wore a crown of thorns."

Christ wore a crown of thorns on Calvary, that we might wear a crown of glory in heaven. St. Paul says, "Henceforth there is laid up for

me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but unto all them also that love his appearing." My brother, my sister, your crown is already laid up for you in heaven!

The Good Man's House. (814)

The unnamed faithfuls are the overwhelming majority. We know the few names of leaders. The great crowds who follow the leaders remain unknown. Who was this man in whose home the Lord's last passover and the first Lord's Supper were eaten? No one knows. What was he? Every one knows—a faithful personal friend of our Lord Jesus.

Those were serious days for friendship with Jesus. The plot against his life was definitely settled upon. Jerusalem was the center of the plot. Things there were at fever heat. The utmost secrecy must be observed. This man had much to risk. He may likely enough have been a man of property and position. But the Master asks the use of his house. And he gave gladly what was asked regardless of the danger.

The Master knew his name, and has not forgotten it. He gratefully appreciated this simple token of friendship when things were at their worst for him. There is an advantage in being one of the unnamed faithfuls. No crowds will know about us. But he will, and so the faithfulness may be purer.—Rev. S. D. Gordon.

What the Lord Gives Us. (815)

In the Holy Communion the Lord gives us not silver and gold, not earthly crowns and sceptres, nor anything which the world holds in high esteem, but he gives himself to us, with all his worthiness; with his whole heaven; with his full salvation. There is an intimate communion between Christ and the believer; here my soul is united with his soul; my body with his body; my blood with his blood; my heart with his heart; my weakness, my poverty,

Drink Ye All of This. (816)

Why did the Lord put the word all into the Sacrament? No doubt he foresaw the perversion of the Holy Communion by those who withhold the cup from the laity, and administer to them only the bread, against his express command in the words of the institution. We Protestants therefore emphasize the word all. The cup of blessing which we bless was not designed for priests only, but for all Christians without distinction. Ministers and laymen, male and female, we all have an equal interest in Christ's salvation, and have an equal right to the whole sacrament in both of its elements. Therefore the Saviour says, "Drink ye all of this cup." His blood was shed for us all.

The Heavenly Supper. (817)

"I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29.

The ordinance of the Lord's Supper looks back to the cross of Christ; for he said to his disciples when he instituted it, "This do in remembrance of me"; "This is my body, which is given for you"; "This cup is new covenant in

my blood." But the ordinance also looks forward to the throne of Christ; for by means of it we "do show the Lord's death till he come"—we "proclaim" it before God and men and angels, not merely as our stay in the present, but as our hope for eternity. At the first Communion Table Jesus said to his disciples, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." The second coming is the "blessed hope" of the church, and it is therefore a festival of hope which the Master has asked us to keep in anticipation of his Advent. His own promise to drink "new" wine with his people points to a more glorious Passover celebration in the kingdom of God and suggests how blessed they are who are "called unto the marriage supper of the Lamb."—C. J.

Communion Prayer. (818)

Almighty God, our Heavenly Father, we rejoice that it has pleased thee to spare us to this hour of public worship and to this place of communion at the Lord's table. May we now be in the spirit on the Lord's Day and receive the blessings of all who truly wait upon thee in sincerity and in truth. Now that we are here in thy house help us to worship thee who art a spirit in spirit and in truth—in the beauty of holiness. May we place upon the altar the offering which is acceptable to thee. May we not give of our money and refuse ourselves. May we not, bringing the homage of our lips, withhold the devotion of the heart. Make us truly alert of mind and will in our worship. Quicken every power of our souls. Awaken our dull discernments. Mercifully give us an appetite for the things of the spirit. May we hunger for the bread of life. May we thirst for the water of life. May thy grace unite us all in the receiving of a great common blessing. May old and young alike drink of the river of thy pleasures, and may the joy of the Lord be our strength, we ask in the name of Christ, our Saviour. Amen.

Lord's Supper Emblem. (819)

A father once kept a cancelled bond for his family to look upon, and see how he had paid a heavy debt, through much self-sacrifice, to make them happy. Christ cancelled the claim of justice against us, "nailing it to his cross." In the Lord's Supper, his family look upon his bond.

Equality at the Lord's Supper. (820)

It is related of the Duke of Wellington that once, when he remained to take the sacrament at his parish church, a very poor old man went up the opposite aisle, and, reaching the communion table, knelt down close by the side of the duke. Some one (probably a pew-opener) came and touched the poor man on the shoulder and whispered to him to move farther away, or to rise, and wait until the duke had received the bread and wine. But the eagle eye and the quick ear of the great commander caught the meaning of that touch and that whisper. He clasped the old man's hand, and held him, to prevent his rising, and in a reverential undertone, but most distinctly, said, "Do not move; we are all equal here."

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. John Henry Jowett, D. D.
Rev. John F. Cowan, D. D.

Rev. S. Parkes Cadman, D. D.
Rev. Rempert G. Smith, D. D.

BEARING ONE ANOTHER'S BURDENS

REV. JOHN H. JOWETT, D. D.

Text: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

In Christian life the forms of warfare vary but the fight is on. Burdened people in apostolic days were carrying just the same loads our burdened people are carrying through our streets today. The burden may have been done up differently, it may have had an unfamiliar cover, but if we stripped it of its wrappings we should find a modern commonplace. If a hundred Romans of the olden days, and a hundred Britishers or Americans of our own day, could meet together like pilgrims at some friendly hostelry along life's way and if they could just unwrap their burdens and display them, they would look at one another in surprise, for their sense of nationality would be swallowed up in the profound consciousness of a vital kinship. Everybody who walked through the garish streets of Rome carried some kind of burden, and he is a fellow pilgrim with everybody who is carrying his burden through the swift, fierce life of our own time.

Well, now let us untie one or two of these common burdens. Let us look at them and give them a name, and let us see how we can help one another to bear them.

I. And I begin with the burden of sin. We must distinguish between sin and sins. Sins are the varied expressions of sin. Sins are the variously shaped and many-tinted vessels which contain the common poison of sin. Sins are the differently shaped molds, sin is the common metal which fills them. Sins are the manifold modes, sin is the single mood. Lust, and avarice, and envy, and jealousy are just like so many phials, but one virus fills them all. The common element in all sins is sin; sin is the photoplasm which is worked up and finds expression in a hundred shapes of sinful life.

What, then, is sin? Sin is revolt against the holy sovereignty of God; it is enlistment and allegiance on the side of the enemy of God. Sin is essentially a change of flags, it is a deliberate desertion from the flag of the holy God to the black flag of mammon and darkness. At the root of all sins we shall find the common sin of rebellion. When we get down beneath all that is merely formal we shall always find that the essential sin is the turning of the face against God.

Now, the revolt against the holy flag of God marks the entrance into bondage. I know that the bondage may be concealed, just as we may intertwine flowers and greenery through the links of a chain until it looks more like a garland than a fetter, and until the captive seems to be wreathed in favors rather than locked in the bonds of imprisonment. All the devil's

chains appear like gay festoons. Everything is suggestive of freedom.

How can we help to bear one another's burdens? First of all perhaps we had better say that we cannot do it. No man can touch the burden of his brother's guilt. We cannot get back into his yesterdays and make the crooked straight. We cannot go back and sweeten the fountain of an evil deed from which guilt derives its bitterness. We can do nothing for souls burdened with the guilt of sin except to bring them to the Saviour, to the fountain that is open for sin and uncleanness. But that is a glorious sharing of the awful load. We can share it by counsel. We can share it by gentle guidance. We can share it by mighty intercession.

I have seen men and women withering away in the burning grip of their own past, stung by the sleepless and relentless sting of their own guilt, and their burden has been shared by another who led them to the cross of the Lord Jesus. The cross is the only place on earth where guilt loses its sting and where the devil loses his mastery; it is the only place on earth where our yesterdays can be dealt with, and where burdened debtors can have their debts cancelled, and the handwriting that was against them wiped out by the holy energies of eternal grace. These fainting, withering men and women have been brought by their fellows to the cross of Christ, and their burdens have rolled away and they have seen them no more. "Bear ye one another's burdens," and when it is the burden of sin, let us bear the burdened one to the sacrificial ministry of the crucified Christ, and the burdened heart will return with joy and singing, and sorrow and sighing will flee away.

II. Let us now look at another burden which was found everywhere in the ancient world, and is equally commonplace in our own time. I will call it the burden of temperament. And this is what I mean. Even when a man has found the cross of Christ, and has been forgiven, and the great act of renewal has taken place, he has still to work out his own salvation. When the seed of the regenerate life has been imparted, it has still to be nurtured and matured; and it has to be matured amid the special constitutions and conditions of the individual life. That is to say, conversion does not annihilate differences of temperament, and thereby make us all alike, reducing our warfare to one certain form of strife. Every regenerate man has to fight the good fight of faith, but he has to make quest of holiness along his own individual line in accordance with the distinctive make-up of his own mental and moral constitution. The consequence is

every life has its own distinctive campaign, its own battles, its own strategy, and this because every life has its own burdens and its own foes.

I have called this second burden the burden of temperament. Every temperament carries its own burden. Some men have to work out their salvation amid temperamental conditions which are like powder magazines. Others have to keep their holy fires burning amid temperamental conditions which are like dank and sodden wood. One man has to contend with the slug of sloth, another with the always crouching tiger of passion. One is of a nervous temperament and he has his own big load. Another is of the phlegmatic temperament, and his burdens are of quite another order. My point is that when men are converted, all these conditions are not wiped out, and the manifold temperaments merged into one. The new life is given, but the old temperament provides the battlefield of the new campaign. Peter will perfect his holiness through Peter's temperament, and so will Thomas, and so will Nathaniel, and so will Matthew. Take any company of men who are loyally and honorably professing the Christian life. Take the fellowship of a diaconate, or of a session; the temperaments are always as many in number as the deacons and the elders, and the common life of Christ is working itself out amid many and divers conditions.

How can we help a brother to carry the burden of his own temperament? Take the man whom I have just described; the man who is like a powder magazine, explosive, inflammatory, full of dry and touchy material, always ready to go off. What can we do with that man's burden? Well, we can very easily increase it or we can lighten it. We can help him into liberty or we can help to sink him into servitude. We can throw lighted matches about his magazine, or we can spray cool-

ing influences about his life. We can be abrupt and boorish, or we can be chivalrous and considerate. We can reinforce the best in the man or we can reinforce the worst. We can side with the devil or the angel, with the flesh or the spirit. And the real meaning of helping one another is to consider one another from the standpoint of chivalry and love, and to determine that by our conduct and demeanor we will help to fashion the knight in our brother and give him strength in the realms of grace and holiness.

III. There is one more burden which I will name, and which can be found everywhere—the burden of incompleteness. And what I mean is this. No man is an integer. No man is more than a fraction. The New Testament teaches that no man is the whole body, he is only a limb. Humanity is the body and the individual is only a member. One man is an eye, another is a hand, and still another is a foot. And so I speak of the burden of incompleteness. God has made us dependent upon one another and every man is designedly incomplete. No man has been made all-sufficient, and our very insufficiency is the ordination of the gracious purpose of God. I am a hand and my brother is an eye, and we need each other, and each will be burdened without the other's strength. One man is like a lock and another is like the key that fits it. One man is like the body of a violin, and another is like the bow. One man is like a set of reeds, and another is like the stirring breeze that is to awaken him into music. Everybody is incomplete, and our gaps are to be filled from other people's fullnesses. It is therefore the love design of our God that we surrender ourselves to one another in order that we may bear one another's burdens, and by our own individual fullness complete the gap in another man's needs. To live a selfish and exclusive life is to rob humanity of its due, and to dwarf and sterilize ourselves.

FULLER MEANING OF INCARNATION

REV. S. PARKES CADMAN, D. D.

Text: "The Word became flesh." John 1:14.

These are four simple words, yet they are as profound as simple, summarizing and giving new direction to ages of thought. The prophets of Judaism, the philosophers of Greece, daring speculators like Philo, had dealt with the connecting link between the All-creating Deity and the work of his hands. The Greek spoke of this link as the Logos, by which he meant the divine reason, idea, intention, expressed first in the material universe, and then in the mind of man. The apostle crowns the order and adds the third and determinant expression. In Jesus Christ, our Lord and Redeemer, says this prologue of St. John's Gospel, "the Word became flesh." Evidently such a statement was impossible to Plato, to Philo, to anyone who had not known Jesus as St. John tells us here he had known him. And when we ask just what the Apostle meant, there are those who urge the question is superfluous. Rest content, they say, with the revelation as it stands, conscious that the Incarnation is the keystone of the arch of Christian truth, and humbly, reverently

grateful for its blessings, without attempting to look into mysteries which are beyond us. Enough that God in Christ is everlasting love, and that we have redemption through him, even the salvation of our souls.

But the first chapter of St. John's Gospel does not favor such an acquiescence. It tells us very boldly, plainly, that the highest purpose of God was revealed in human flesh, and that the act was complete, definite, visible, in Jesus as the Christ. What nature could not contain, notwithstanding its vastness and splendor; what the mind of man, viewed as a collective whole, did not suffice to hold, personally lodged in the physical being of Mary's Son, fully received and adequately displayed. Let us suppose that these great and sacred words could be paraphrased, would they not run after this fashion?

From the beginning, the duration behind all the epochs of time, God had an Intention, divine and holy as himself. All things were created and sustained by the outworkings of this Intention. Yet when they were accomplished,

this yearning for self-manifestation went beyond them. The worlds on worlds that people space could not disclose to him what they did not have. Love, righteousness, reason, are the essentials of spiritual fellowship, and these were not conveyed by matter, whatever its bulk or its beauty. Hence God went further, infinitely further, when he gave his own life to man, made in his image and for his glory. The heart and mind which in us bespeak their Maker were the light of that life. And none wish to deny or belittle the wonders they have wrought. Yet they were imperfect, crippled by sin and operated in the darkness, which could not comprehend their significance. Then, as a final, a cumulative act, God's Intention became flesh, and flashed forth in the Word which had breath, and worked with human hands the creed of creeds, that all men may know that this was the Only Begotten One of the Father, the Logos Eternal, full of grace and truth.

If this is an acceptable exposition of the realities with which this chapter deals, there can be but one main conclusion to be drawn from them, and that is, the fleshly robe which Jesus wore was God's chosen medium for his mission. The deity was not veiled in flesh, as one of our Christmas carols sings; he was made known in it; not hidden, still less extinguished, but revealed to the adoring gaze of his rejoicing offspring.

The man who wrote this Gospel, like his fellow disciples, had been nurtured in a strictly monotheistic religion. To him, as to them, the deification of any man would once have been an abomination of polluted heathenism. Yet they worshipped Jesus, and spoke of him as being one with the Father. Moreover, their faith and worship have been the fountain of pure Christianity. Without their overmastering conception of the Master as preeminent in all things our religion would not have existed today. But this is also noticeable, that it was the lowly human Jesus, the Babe of Bethlehem, the Boy at Nazareth, the Carpenter in his shop, the Peasant Teacher, the poverty-stricken Wanderer of Palestine, who began this process in them. Its mainspring was their conviction that God could be mediated through a human personality, that even the physical basis of our life was in closest touch with the deity.

And is not this a rational inference? I find the Father, if I find him at all, in human love at work among the common necessities of our earthly state. Not in the stars, not in the silent forces which bind them together, not in the dreams and ideals of the mortal mind, so much as in the domestic circle, in the routine service of the home by parent and child, is true divinity to be recognized. There is more demonstration of God's love in a mother bending over her first born son than in the elaborate logic of theologians. Both are of the flesh, mother and son, but it is flesh that bleeds, suffers, goes forth to labor and to endure; flesh which is charged with the racial continuance. And this, said the Apostle, is the actual transparent garb of the Highest.

Perhaps some to whom this idea is not familiar may find in it a limit of grossness. There is no grossness in the flesh which is not

implanted there by a corrupted spirit. Of itself, the body is the temple of the Holy Ghost, the shrine of the Incarnate God. Superstition has conspired against it, blamed it for every spiritual disaster, every moral blindness, made it the seat of vice, the throne of iniquity. If you want to be a saint, said the monastics, cease to be a man; and in striving to be more than men, they ended in being less than men. Esoteric and pagan cults rose in bitter opposition to the claims of the body and passed on their opposition to ecclesiastical organizations. The physical nature was campaigned against, denounced, villified. Ascetics abjured marriage, despised the family, preached sexual hate and discord. Jesus had given them no leeway. He honored marriage by entering upon his ministry through the garlanded gate at Cana. He rebuked the officious followers who endeavored to keep the children from him, and graciously bestowed his benediction on these living tokens of natural affection. He warned the complacent ones that unless they, too, became as little children, they could not enter into his Kingdom. By his own entrance upon this plane, his regard for his mother, his observance of domestic attachments and responsibilities, he gave the future church an example she would have been wise to follow. Notwithstanding, for centuries her best blood was drained off into the cloister. Fanatical devotees preached bodily filth and starvation and mutilation, wore their low shirts, lived on pillars and in caves and dens of the earth. Theological heresies embodied their notions, and the idea spread that the humanity of Jesus was in likeness, but not in essence, as our own.

In contradiction of this, the New Testament dwells on the physical features of his appearance, and how that he grew daily in stature and in wisdom, and experienced weariness and pain. What he had come to do was not to be done by dreaming. Human sin could not be purged away by thinking on its problems, any more than the Panama Canal could be dug by making plans on blue paper. The uplifting of the world required Christ's birth, crucifixion, death, all that this mortal frame can bear of agony and tribulation. It was in this sense that the Word was made flesh; that men beheld his glory—the glory of work, of ill-requited effort, of utmost sacrifice. Jesus ahungered, athirst, forspent; Jesus weeping at the grave-side; Jesus feeding the multitude; Jesus preparing food on the lake shore for his disappointed disciples, is the Jesus who has won the hearts of men, because he was most divine when he was most human.

What are the practical lessons in our day, when men are marching to the front selected for their physical efficiency? Certainly so much as this; that you are not less but more spiritual because you have a healthy body. Your fleshly side can be holy, your meat and drink can be sanctified, nature itself can be everywhere interpreted in the light of the Incarnation. St. Paul insists that it waits, captive, but eagerly expectant, for the moral freedom of the sons of God to also set it free from defilement and purposelessness.

In the modern era, science has abolished the false idealisms I have mentioned. We do not

pride ourselves on seclusion, dirt, maceration, not mistake, I trust, mutilation for consecration. Rather do we exalt the surgeon's skillful knife, the sanitary engineer's admirable protection against disease. The world must be freed of dirt and disease as surely as of war and pestilence. God still manifests himself in the gospel of social betterment, the destruction of the slum, of the fever-breeding tenements, of the vile haunts in which his children perish for lack of understanding. What are these crusades but an extended meaning of the Incarnation?

Lastly, Jesus kept his body beyond the resurrection, although it was a transformed body. "Feel me," said he to the doubting disciples; "I have hands and feet, I can still speak and be heard, show myself to you and be known." The five senses in them and in us are the doors through which angels pass. Close them and you become an imbecile; stuff them up with

iniquitous pursuits and scenes, and your soul withers and decays within. Flesh and spirit working harmoniously in the grace of God, toward a steadfast mind in a healthy frame, are the items in the program of the incarnation which you should faithfully fulfill. The radiant which shone on the face of the transfigured Jesus has a right to shine on the face of every man, woman and child he came to save. "Save the soul first," you say. Nay! save the whole man and all belonging to him; save society! save your neighborhoods! save the state! by driving lust, drink, uncleanness, greed, oppression and war out of existence.

The regeneration of the world on its upper and lower sides is the task of the church, toward which she proceeds in the strength of the Incarnate Christ, until "Holiness to the Lord" is written on the bells of the horses, and the joy of his control is felt by things visible and invisible.

THE SPIRITUAL SLACKER

REV. JOHN F. COWAN, D. D.

Text: Whosoever therefore shall be ashamed of me,"etc. Mark 8:38.

It was registration day.

Would those who had been following him in peace now enroll as defenders of his kingdom, or would there be "slackers" among them?

Why shouldn't just as clean-cut and outspoken loyalty be required in the kingdom of heaven as in the republic on earth? You can't be the kind of Christian Christ expects and sit astride a hyphen.

You don't have to wait until you understand it all and can demonstrate it like finding the length of the hypotenuse of a triangle. Peter didn't understand—he badly misunderstood, but he stood up and affirmed his loyalty. His head was wrong, but his heart was all right. And, when the heart beats strong and true, the head will get the cobwebs all cleared out in time.

You say you accept Christ's principles of life; you admire his character; you love by his own test, "He that is not against me is for me"; then what are you waiting for to line up for him and be counted as one of his men?

You are not just sure to a hair-line that you understand everything about the Trinity, etc.; you want to be very conscientious about it; and so you are waiting for things to clear up in your thinking.

You might just as well wait for the milk to "clear up" instead of straining it. You don't wait; you go ahead and strain out the impurities, and save a lot of time.

So you can strain out a lot of things that are delaying your avowal of Christ. Take the things that have been refuted a hundred times since your grandfather was a boy, and you will be rid of a lot of troublesome doubts. Your minister can tell you about the exploded objections to Christianity.

Then lay aside the questions that won't be answered for any of us until we get over on the other shore. There are a lot of them, too. The wisest men have been passing by those matters—mysteries, if you choose—until they see with clarified vision.

Strain out the inexplicable things that you don't understand simply because you haven't tried to see how they work in actual practice. You'll have no trouble with them "after taking."

I. Loyalty doesn't run into fractions.

Jesus wouldn't allow Peter and the rest to tell any man of him, not just yet, because they had chestnuts of their own in the fire. One wanted to be treasurer in his kingdom. They were half loyal to him and half loyal to the ambition of their mother. He must explain himself to them again, and have a clear understanding that they were espousing a persecuted and rejected leader, one whose kingdom was "not of this world." He could not have them going about saying, "Yes, to be sure, we are followers of this Jesus of Nazareth. Why, aren't we going to sit one on his right hand and the other on his left when he ascends the throne of David?"

There is only one question Jesus wants you to settle before you announce your loyalty to him, and that is, that you are not joining the church half because you think it is your duty, and half because you think it is the popular thing and will boost you in your social standing or profession, or because there are some nice girls in the Christian Endeavor Society with whom you want to stand well. He doesn't ask you to be a finished theologian, and be able to rattle off all the creeds and dogmas before you take your church vows; but he does ask you to be sure that it is principle and love that induce you to follow him, even if it is unpopular to do so.

II. Why Peter's call-down?

If before this war began you had asked the average high school boy, "Are you going in for 'the things of men' or for 'the things of God'?" ten to one he would have answered you, "Can the high-brow stuff!" Too many of our boys were "minding the things of men."

To be sure, there was a growing tendency on the part of an increasing number to take their stand for "service of humanity," for "all this twentieth century, King Arthur's Round Table, Sir Galahad, and St. George and the Dragon

stuff," as one high school boy put it. I don't know as the war has changed things so very far below the surface yet, but I believe that it is going to, that our young men are going to lose some of their materialism, and get to see and espouse "the things of God" more than for a century before.

"A Plain Country Woman" said: "I believe that there are many men and women in America who do not understand that, being in the war (no matter how or why; it is too late to ask that question), we now face the largest possibility for the development of character, for making acquaintance with divine aid, that has ever presented itself to men and women. If we take just one look over the way the human race has traveled, and will travel, we see clearly that all our great folks came up through great tribulation. There is no heroism without emergencies. Here, then, is our opportunity. Can we rise to the occasion? . . . In my mind the greatest good of the war is in the arresting of worldly thought. The American people have been living with an eye single to worldly success. We feel a sort of impotent rage that our plans for worldly gain have been interrupted, our hopes frustrated. People who live for God and heaven can never have their hopes frustrated, because they allow everything that happens to lead them into . . . a closer relationship with that Great Serenity which is always with the inscrutable assurance that all is well."

III. "Going over the Top" for Christ.

The last word on physical courage seems to be expressed in the new battle-field phrase, "Going over the top." To read a description of men "going over the tops of the trenches" in a charge for the enemy's wire entanglements is the highest apotheosis of manly courage.

What is the moral equivalent of "going over the top" that Christ demands as loyalty to himself?

He puts it in the picture of losing one's life. Does that always mean Christian martyrdom?

The question may come soon to many young girls, "Could you, in an emergency, devote all your time to active work for the Government?" And the young women of America will answer as those of England and France have already answered.

If you join the church for the utmost service you can give, and not simply to hold down one

end of a pew on Sundays; if you go into the Young Men's Christian Association for an aggressive Christian life, and not simply to have a comfortable loafing-place with a swimming-tank and cafeteria thrown in, you are taking a step in the direction of taking up your cross and following Christ; at least, you are registering and getting your number, so that you can be tabulated and called for service as he needs you. What else? Hang out your flag!

IV. Your confession is your flag.

An American home looks disloyal these days without the Stars and Stripes over it. An American audience comes in for reproach these days if the men do not stand when the "Star-Spangled Banner" is sung in public.

And, if you aren't confessing Christ before men, the supposition is that you are "ashamed of me and of my words in this sinful and adulterous generation." Are you going to stand for that?

Let me try to give you a word-picture of an "out-and-out," positive, unashamed follower of Christ. A young soldier wrote his mother from the cantonment that the Christmas present he would like best was a pocket Testament. If our soldiers are not ashamed, hundreds of thousands of them, to carry the Word of God, and read it publicly, there certainly should be a great revival of Bible-carrying and Bible-reading on trains, cars, etc., while this war is on.

Hundreds of thousands of soldier boys are now studying the Bible and attending prayer meetings, whose parents at home have no family altars. It is a tremendous reflection on the loyalty of those fathers and mothers. Now is the time to put Christ's words in a conspicuous and honored place in the family circle, every morning. Your boys have courage to fight; has their father enough to pray?

There is an awful responsibility on nominally Christian men and women to put Christ into their daily conversation as they never have before. He is being talked of in the trenches and cantonments by your boys; they are thinking of him as they do guard duty in the night; do your business associates, the members of your whist clubs or Browning societies ever hear his name from you? The Christian people of America need to put God forward!



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I will make a special price of \$25.00 per hundred on my soldier's service case. Churches and Y. M. C. A. workers are constantly sending "repeat" orders. It appeals to the boys because it combines every day convenience with vital spiritual help.

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PRAYER MEETING DEPARTMENT

PRAYER MEETING DEPARTMENT. Mid-Week Service.

The Marconi operator in the Norwegian freighter *Allastad* injured his arm, and it became infected. There was no surgeon on board, but a call sent out by the freighter was picked up by the steamer *Esperanza*, on board of which was a Brooklyn physician. He undertook to answer the prayer for help and took the case. He diagnosed it by wireless, gave instructions for cleansing, sterilizing and subsequently dressing the arm, which was transmitted by wireless. Every day he ascertained how the patient was getting on, and renewed his instructions, until he had the satisfaction of knowing that with no means of practicing his healing art except the waves of ether that vibrated between them, he had answered a sufferer's prayer for relief, and had healed him.

Do you mean to tell me that such a prayer and its answer are perfectly possible, scientific, rational, but that it is not scientific or reasonable to expect that the great God of the universe, who made the ether and controls all the laws of vibration as well as of the circulation of blood, and the virility of disease germs could answer a prayer?—Rev. J. D. Cowan, D. D., in *Christian Endeavor World*.

* * *

I. "HE LEADETH ME."

Psa. 23:1, 2; Isa. 40:11; Isa. 49:10; John 10:2-4; Rev. 7:16, 17.

Gospel Hymn.

In endeavoring to express God's care of his people, psalmist, prophet and apostle all use the metaphor of a shepherd and his flock. And all bring to the front the peculiarly oriental phase of a shepherd's care, his going before his flock and leading them whither he would have them go. An oriental shepherd leads, not drives, his flock. The eastern picture of a shepherd is of a much closer, more tender, relation to the flock than obtains in the occident. To appreciate thoroughly either the Scripture references or the Gospel hymn, one must understand something of the life of an oriental shepherd.

In 1862, Joseph H. Gilmore, a young man who had just graduated from Newton Theological Seminary, was supplying the pulpit of the First Baptist Church, Philadelphia. At one mid-week prayer meeting he started to give an exposition of the twenty-third psalm. As he talked he was especially impressed by the mere fact of God's leadership apart from the way he leads us or what he is leading us toward.

It was in the most disheartening period of the civil war, and although no mention of the conflict was made in the hymn, Mr. Gilmore says that the thought probably ran subconsciously through his mind.

After the service the discussion of the subject was continued among a little group of six or eight in Deacon Watson's parlor. During the conversation Mr. Gilmore took out his pencil and jotted down these four verses and handed them to his wife. Some time afterward she sent them without her husband's knowledge to The Watchman and Reflector, which printed them.

Four years later Mr. Gilmore went to Rochester to preach for the Second Baptist Church. On entering the chapel he took up a hymn-book to see what they sang. The book opened at the hymn, "He Leadeth Me," and then he discovered that his song had found a place in the hymns of the church. William B. Bradbury had found the song in the paper and, being impressed by it, composed the melody ever since associated with it.

Mr. Gilmore became professor of English literature in the University of Rochester. Of the hymn and its writer, Rev. G. B. F. Hallock says in *The Continent*:

"Since it was written, Professor Gilmore's hymn has been translated into many languages and has been sung all over Christendom. Not only is it a favorite in most western nations, but it has penetrated to the far east and has become a favorite of the Christians of China and Japan. It was once sung in a court of justice in northern China, where it was rendered by a native, charged with being a Christian, as a typical Christian hymn.

"Soon after its first appearance, Professor Gilmore freely signed over the publishing rights to an eastern house and he never has accepted a cent for its use. But he expresses himself as having been repaid many times over by the large number of letters he has received from persons who have been comforted and inspired by the hymn, as also by the many personal expressions of gratitude he has received.

"It may be that the connection of the hymn with the civil war, as well as its faith-awakening thought of God's leadership of his people, accounts for the great frequency in which it is being used in connection with sermons on the present awful war in Europe."

Dr. Hallock states that Prof. Gilmore added three verses to the hymn, a missionary postscript. This was done in the summer just before the war began, so that there is no reference to it in the additional verses. Here are the new verses:

Jesus, our Saviour and our Lord,
We bow to Him with glad accord.
'Tis His to point out out the way;
'Tis ours to follow and obey.

—Chorus

He leads us on to foreign lands,
Mid Arctic snows, o'er tropic sands;
And we, obedient to His will,
Still follow where He leadeth still.

—Chorus

Obedient His divine command,
Sustained by His almighty hand,
'Tis ours to usher in that day
When all the world shall own His sway.

—Chorus

* * *

II. THE CONQUEST OF FEAR.

Job. 18:10-12; 27:20, 21; Prov. 28:1; Psa. 34:4; Rom. 8:15; Gal. 5:1.

Expository Notes.

Some years ago Speaker T. B. Reed wrote an article for one of our popular monthlies, discussing the greatest triumph of Christian civilization. He speaks of our pride in the achievements of man, in steam and electricity, which have well-nigh annihilated time and space, of the developments of wealth and art, of the achievements of surgery, etc. But he concludes that the "greatest triumph of the human race is the victory over the fear of the unknown, of demons, of witches and of all the false gods which have mocked men."

To the primitive man nature was full of terrors, the world was a group of powers, hostile and uncontrolled. Both sun and wind were ready to smite him; the mountains lured him up their sides into their inaccessible ravines, only to cast him down to death on or under the rocks. The sea awed and terrified him; the rivers overflowed their banks to carry off his cattle and to wash his tent down stream to the ocean. There was no such thing to him as inanimate matter. It was all alive and hostile and to be feared. Little wonder that he personified the parts and forces of nature as deities, strong and malevolent ones.

Then when the world did not furnish terrors enough, he invented others. The perils of nature

were real, the terrors of imagination were worse. Man trembled before the dangers of pollution and the evil eye. He invented the caste system and the "taboo"—the curse of the dead and the "feng-shui."

The grip of superstition has been fierce and strong. To cast it off has been the mightiest struggle man ever went through," and even now it "has been won for less than one-third of the race."

Job. 18:10-12. What Bildad the Shuhite says of the wicked may fairly represent the feeling of the primitive man toward the world in which he lived. It also represents the feeling of the savage whose religion is Animism, of the most of the tribes inhabiting Central Africa today. Do you remember Mary Slessor's story of "Egbo" and "Juju," and above all, the horror of the twin-babies among the Calabar tribes of the West Coast of Africa?

Job. 27:20, 21. This expresses man's feeling towards the phenomena of nature, floods and cyclones.

Prov. 28:1; Psa. 34:4. We may read into this a little of the feeling of the transition from one state to the other, the change of which Mr. Reed wrote. The savage in all ages has been afraid of invisible, of non-existent terrors. The savage who has become Christian has had courage given to him. It is the Lord and Christianity that have delivered men from the dominion of fear.

Rom. 8:15; Gal. 5:1. There was not only the grip of superstition upon men, but, when somewhat freed from that, there was the bondage to ritualism, to ceremonialism. But God is a father, not a hard taskmaster. Let us no longer fear, no longer be entangled in the yoke of bondage to petty rites and ancient ceremonies, nor worn-out creeds. Religion is a life—a free, joyous life.

Thoughts on the Theme.

A colporteur on the island of Guadeloupe writes:

I began work here by scattering literature, tracts, periodicals, booklets and Bibles. In this way I visited the entire island, going to every town, village, and sugar plantation.

As is usual in Catholic lands, the people are devout in a churchly way, but being strangers to the Bible, they give themselves readily to practices condemned by that book. I was surprised to learn to what use some of them were putting the Bible. An agent of the American Bible Society found a copy of that volume completely smeared and blackened, without and within, from the unusual service it had undergone. A sorceress bought every book and tract I had, and called for more. A few days ago a man came in from the country anxiously desiring to buy a Bible. I hadn't any but the old one which I am using, and he wanted it. I found out afterward it was for a diabolical purpose.

As I go around, some ask for books on "Science," meaning the Jannes-Jambres sort (see 2 Tim. 3:8; Ex. 7:11), which the convicted Ephesians burned in Paul's day. An elderly woman who bought a book asked if it would help her to find something she lost. A young woman inquired if my literature would bring about matrimony. A woman asked me recently to offer a Protestant "mass" for her dead, who had already received that ceremony from the Catholic Church, but which she felt wasn't enough. She wanted me to make some prayer, or give them some charm which would frustrate their enemy's plans against them, or secure them work. A woman came in a few weeks ago to ask my help against a diabolical noise and apparition, of which her jealous neighbor confessed to being the instigator.

I said to an intelligent man who asked for some protection against the evil machinations of his neighbors, "What's the matter with this people? Every one seems afraid of the other's planning some occult wickedness against him."

"Yes, so it is," he replied, "and the feast and holy days are most favorable occasions for it, some taking even the communion wafer to do witchcraft with."

* * *

Feng-Shui and Mines.

One of the oddest hindrances to the development of the industrial resources of China is the intangible "feng-shui." China is incredibly rich in coal and iron, the two greatest requirements

of modern industries. Almost every province of the empire has deposits of coal. Shansi and Honan have the most extensive coal measures of all. Pennsylvania, with its 20,000 square miles of coal lands—the greatest hitherto opened up in the world—is outstripped in Shansi. Very extensive deposits of iron ores also exist in China, and in close proximity to the coal needed for its smelting.

These great wealth producing natural products, have until very lately, been scarcely touched. They have lain unused—to the loss of national wealth and strength.

A main reason for the non-development of these "treasures of the earth" is the universal belief in "feng-shui." These somewhat shadowy beings have been defined as "genii that control winds and waters, especially subterranean waters." To dig down into the depths of the earth, will disturb the feng-shui, and awful calamities will follow. It is this silly notion that has blocked the wheels. A blind, foolish superstition has become a substantial bar to national progress, has kept multitudes of the Chinese people poor who might have lived in comfort, or have gained wealth.

* * *

III. A GREAT LITTLE WORD.

1 K. 18:21; Josh. 24:15; Matt. 16:24; Jas. 1:5; John 8:19; John 13:17; Heb. 3:14; John 14:23; Mark 1:40; John 14:2, 3, 15; 1 Cor. 13:1-3; Rom. 8:31.

Expository Notes.

A great little word is "if." English holds only an adjective, an exclamation, and a personal pronoun of less size that the word "if." And yet this little word of two letters has been spoken of as the "momentous if," the "terrible if." "If" introduces a condition into the statement; it sometimes suggests a choice between two ways; it sometimes implies a doubt, or is an equivalent of a negative statement; and it sometimes opens the way to an inevitable conclusion. There are some fateful "ifs" in the scriptures. Let us look at some of the more famous ones.

1 K. 18:21; Josh. 24:15: Here are the two best known passages that suggest—nay, demand—a choice. Elijah fiercely demands of the Israelites that they choose between Jehovah and Baal—"If Jehovah be God". The condition introduced demands a choice at once. Joshua puts the same condition in reverse form, but with the same demand for an immediate choice.

Matt. 16:24; Jas. 1:5. Jesus himself puts the condition from the standpoint of man. "If any man would come," and asks for immediate action—the choice being implied in the condition. James, the Lord's brother, also puts a famous condition from the same standpoint, with advice as to man's action and a promise from God.

John 8:19. "If" may express doubt, or, as here, be equivalent to a negative statement. "If you had known me—but you did not."

John 13:17; Heb. 3:14. Here are examples of what Dr. McLaren called the "momentous if." "Blessed are ye **if** ye do these things." "**if** we hold fast," etc. Momentous "ifs," because they suggest the possibility of failure. It may be that we will not do as Jesus commands, that we will not hold fast unto the end. Therefore is this a solemn and fateful "if." As Lowell says, "The frail hair-breadth of an if is all that sunders life and death."

John 14:23. "Upon this mighty 'if' it depends whether Christ manifests himself as our Saviour or not."

Mark 1:40. This "if" is not as the others has been, a condition imposed by Jesus upon his disciples, but one put by a suppliant to Jesus. The leper, from bitter experience with men and knowing Jesus' compassion, says "If thou wilt, thou canst make me clean." We, aware of the depth of Jesus' pity, know that this "if" is not suggestive of a doubt, to use at least, for we know that Jesus' answer could only be what it was "I will: be thou clean."

John 14:2, 3, 15; 1 Cor. 13:1-3. Many times the "if" introduces a condition which opens the door to an inevitable result. Once grant this "if" clause, and the stated result follows automatically, as it were. That is a very suggestive statement in the first reference—"if there were **not** many mansions in my Father's house, I would certainly have told you."

Is a future life so inevitable and necessary a thing that it does not need to be stated? Another result to be expected is that "if I prepare a place for you I will come and receive you." Otherwise why trouble to prepare a place? More inevitable results follow Paul's "ifs." His "if" is a "thought." "If I speak with angelic tongues without love, I am only a clanging cymbal." "If I have prophecy and faith and charity without love, I am nothing." Those are inevitable results.

Rom. 8:31. Here is Paul's great "if," a shout of triumph! "If God is for us, who is against us?" Not this time a suggestion of doubt, but a most triumphant affirmation of an undoubted fact!

Plan for Our Meeting.

Another Bible reading, which will give the laity a part in the program as well as some more intimate knowledge of the contents of The Book.

* * *

IV. OUR DIVINE ALLY.

Luke 22:31-34.

Expository Notes.

Into the midst of the last hours which Jesus should spend upon earth with his disciples came discords which were an added, and seemingly unnecessary, grief to him. First, there was the dispute, possibly over precedence indicated by places at the table. It certainly rose from ambitions concerning the kingdom which they thought Jesus was to establish on earth. How material and petty these things must have seemed to Jesus, offering the great spiritual life of the race. Then he knew how shallow and unsteady Peter's love was to prove in a few hours, and that must have added another pang to those that already pierced his soul. And he thinks of Peter's peril in the midst of his own griefs, and turns to fortify him against the future.

Luke 22:31. "Satan asked," not content with gaining Judas, the arch fiend, reaches out for another victim in the little band. One commentator translates, "Satan demands you." We recall the scene at the beginning of Job, where Satan presents himself before God with his cynical comments on good men. The word Satan means "adversary." He is represented as one who is testing, trying, tempting mankind, to discover how sincere is their integrity. The cynical angel of the Old Testament is still more malicious in the New Testament. In the later book he is not simply testing men in cynical, sarcastic indifference, but there he is a more pronounced adversary, there he is trying with great skill to draw them over on to the side of evil.

But if Satan demands man, the Lord "makes supplication" for him. If we have a malicious enemy we have also a strong ally.

Note that the pronouns in verse 31 are plural "you." Satan was after the whole band of disciples. But the pronouns in verse 32 are singular, "thee" and "thy" and "thou." Jesus recognized that Peter was in the greatest danger, and he had "made supplication" for him individually, not in the mass, or as one of the group. Jesus had prayed for Peter that Peter's faith should not fail even though it should weaken perilously.

Thoughts on the Theme.

No incident in the Gospels shows more vividly the colossal power of evil than Christ's prayer for Peter. "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." What a mystery is this strain on faith, so menacing that Christ has to pray for the rockman, his chiefest disciple, that he may not be overcome! Do we not all feel the same strain today? Evil is abroad, strong and triumphant, and God is silent. Christ's followers are being sifted as wheat. It is a great comfort to realize that he has been through it all. He has sympathy with the knowledge of, our position and danger.

One notices the discriminating, electing love of Christ. "I have prayed for thee." He is concerned with a world mission. He bears in his heart the sorrows of the human race, and yet he can see Peter's spiritual danger. Our Lord was great enough to see the near as well as the remote, to do the little as well as the big things. Peter's special temptation and need are perceived by the Master. He finds a place

in Christ's prayers. Surely we, too, may believe that our names find mention there. The soul surrendered to him has a special nearness to Christ. His love singles it out from the crowd. The Lord's people are known to him with all their fears and difficulties, and he will not suffer them to be tempted beyond what they are able to bear.

Thus it is clear the Christian is not left alone to work out his own salvation. In the spiritual world he has a Divine Ally. Two desires act upon him from the unseen world—the desire of Satan and the desire of Christ. Going into the labyrinthine passages of the great Pyramid one has a guide who grasps one with a warm, sinewy grip that inspires confidence. Even in the worst and darkest part of the passages there is the feeling of security. The guide is adequate to every demand. So it is with the soul linked to the Saviour.

Can Christ's prayer be in vain? Not if the soul yields itself to him, and allows the answer of power to work within it. Man's freewill is at once his glory and his ruin. He can choose to cooperate with God or Satan. And when his choice is made he must accept the inevitable result. To choose evil and to expect the reward of goodness is folly and madness. We can defeat Christ's prayers by our refusal to let his Spirit work in the mind and will.

The knowledge that our Lord is praying for his own should calm and strengthen every believer in these dread days. To the young, struggling with passion and subtle temptations, and baffled by their inexperience and ignorance, it should come as a vast encouragement. To those in the middle years, oppressed by its monotony and flat prose, with all romance and surprise gone from life, anxious and troubled with the sorrows of others, it should come with steady effect. They have One at their side stronger than the strong, who puts his strength back of theirs. To the aged, with failing powers, no longer able to share in the battle, and hemmed in with ever-increasing infirmities, it should come with consolation. They have the love of God's Son as their pillar and refuge. Through him they will reach home and find rest in the Father's house. All have in Jesus a divine friend and helper. Should we not think of him oftener, appeal more to him, trust him more, commit to him all our cares and fears? In him we can put on the armor of God, and go forth conquering and to conquer.—Editorial in the Sunday School Chronicle, London.

HALF PORTIONS OF GOSPEL.

Certainly we have emphasized the gospel as found in Matt. 25:45. But in these days of service to the boys in camps, and in the trenches over there, there is no danger of our losing sight of this.

There is grave danger, however, that in rendering service, that we forget to give honor or credit to whom it is due.

It was the same Jesus who said that whosoever should give a cup of cold water to drink in Christ's name, should be rewarded. What reward? The reward of having passed on the blessing he received, and having acknowledged the source of the inspiration that led him to do the kindly deed. Without this inspiration, however courteous it might be, the deed would not be so kind.

Rev. Clyde F. Armitage, representing the General Committee on Army and Navy Chaplains, will interview candidates for the chaplaincy as follows: Camp Custer, September 20th; Chicago, September 23rd-27th; Camp Grant, October 2nd; Camp Zachary Taylor, October 4th-6th.

Those desiring to interview Mr. Armitage may write to him at the Woodward Building, Washington, D. C., at any time before the dates designated.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

You can get some idea of the changes that are likely to take place in the mental perspective of our soldiers when you learn that out of a certain group of twenty-three selected men coming from a county in one of our states, seventeen had never spent a night away from home before their departure for training camps. Through what large windows now they will look out upon life and the world! May such wonderful experiences be the making of them all.—The Congregationalist.

In the little town of Verbena, Ala., a bell rings for two minutes, beginning at 6 p. m. each day. During that time the people of the town quite generally cease their work, stand, and repeat these words: "God bless our President, our soldiers, our nation, and guide them on to victory."—Epworth Herald.

Delegates to the National Zionist Convention at Pittsburgh, Pa., elected the men who will be the actual founders of a new nation in Palestine. These men are: United States Supreme Court Justice Louis D. Brandeis, honorary president; Judge Julian W. Mack, president; Dr. Stephen S. Wise and Dr. Harry Friedenwald, vice presidents; Jacob Lipsky, secretary of organization, and Henrietta Szold, secretary of education. The convention passed a new constitutional provision, which puts a personal tax upon every member of the Zionist organization in America to obtain the \$3,000,000 budget to be raised this year toward the establishment of the Jewish republic. The imposition of that tax upon Zionists in America is said to be the first "national tax" that has been imposed upon Jews, as Jews, in 2,000 years.—Zion's Herald.

Our unpreparedness in the dye situation was, four years ago, rather appalling. At that time the firms engaged in the manufacture of dye numbered about six, and these largely in connection with importation houses. Annually more than \$10,000,000 went over seas for dyes. Now we have not twice six nor ten times six, corporations engaged in the manufacture of dyes, but one hundred and thirty! In the first ten months of 1917 our exportation of dyes brought us in \$13,500,000, Great Britain being our largest customer.

An interesting dye that has been worked out is the one with which the khaki uniforms are colored. It was developed from the osage orange in the Wisconsin Forest Products Laboratory by F. W. Kressman, a graduate of Illinois.—American Reviews of Reviews.

There are nine nationalities represented in the craft school in the Woodland Avenue Church in Cleveland.

In a few of the churches in Los Angeles the people stand in line on Sunday night in order to get in. But one Los Angeles church, seating 1,500 people and having 25 rooms, which has always run on the old lines, has had its congregation dwindled until there are about 60 to 100 people attending now.

There are certain churches where the last thing to be desired is that they come to self-support. Self-support would mean a limited program and inefficient service.

There is no federation of churches anywhere in the country moving more smoothly or successfully than the Cleveland Church Federation, of which Mr. Wright is the Secretary. It has four or five standing committees. The work of the Federation is done through these committees and they report once a year to the general body.

There are 150 churches in this fellowship and it is going well. The Cleveland plan provides that no church should support a new enterprise within one-third of a mile of an existing church. Last year the Comity Committee spent all summer in a very careful study of the foreign populations.—Assembly Herald.

An ambulance to be called the Methodist Book Concern Ambulance is to be provided for the use of our army in France through contributions made by employees of the Concern throughout the country.—Watchman-Examiner.

The American Red Cross canteen at "a center in France" runs so efficiently that it is possible to serve 600 men in fifteen minutes! Adjoining is a rest room with twenty baths and showers.—Red Cross Bulletin.

Property for an orphanage in Grenoble, France, has been purchased by the Woman's Foreign Missionary Society of the Methodist Episcopal Church for \$35,000, says Mrs. William Fraser MacDowell, president of the society. Two women have been sent to France to care for this orphanage, where 50 children will be accommodated this year.

"The sum of \$5,000 has been transmitted to North Africa for use in our mission there in the care of French orphans," said Mrs. MacDowell. "The same amount has gone to Italy for the care of Italian children orphaned by the war. All our organizations have been greatly interested this year in sending supplies of clothing to France. The cost of the new material used in these supplies is placed at \$9,120.

Statistics of the Presbyterian Church U. S. for 1917-1918, show the addition of 22,441 persons by examination—the largest number ever reported by the church. The number added by certificate was smaller than for several years past, and the net increase was only 3,906. The total number of ministers is 1,960, an increase of 38, while there are 33 fewer churches. Candidates for the ministry were 57 fewer than in the preceding year. Contributions for foreign missions and other work showed generally a very substantial increase.—The Continent.

The Christian Statesman, published by the National Reform Association, calls attention to the fact that Brigham H. Roberts, who is a chaplain in the United States Army, is the same man who was excluded from a seat in the national house of representatives in 1898 because he persisted in polygamy. A statement is quoted from the Outlook, Nov. 18, 1889, that he was convicted of polygamy and served a term of imprisonment for the offense before Utah was admitted as a state.—The Continent.

TEMPERANCE

The President says that he is opposed to further prohibition legislation until the food situation warrants it. If the scarcity of food is as great in America and among the Allies as the Government has assured us that it is and warrants the most earnest appeals being made in the churches, schools, railway trains, and elsewhere, then surely there is little justification for allowing the brewers to waste multiplied millions of bushels of grain.

Furthermore, it is absurd to send our soldiers to the front unless we are going to supply them with an abundance of food and equipment of all kinds. Why then should we tax our transportation facilities, waste our resources, close our schools in cold weather, shut our business offices one day a week to save coal and use hundreds of thousands of acres of land to produce a thing which is not only unnecessary, but injurious mentally, morally and physically?

The people can be trusted to express their judgment and will through their representatives, and no individual ought to desire to assume the responsibility of thwarting the will of the people on a subject of this kind. It is reported that the President claims not to have heard sufficiently from the people to warrant him in establishing prohibition. Then the people owe it to themselves and to him and to our country and our soldiers to let him hear with emphasis.

* * *

The supreme court of Illinois has just handed down a decision bearing upon moral conditions in Chicago.

Several months ago about five hundred saloon cases were called for trial in the court of the Hon. John R. Newcomer. The charge was violation of the Sunday closing law. The state's attorney moved to "nolle" the cases. The judge refused to allow this unless the evidence were first heard by the court, holding that the state's attorney did not have the authority to "nolle" cases without the court's consent.

The state's attorney took the matter to the supreme court in the form of a writ to compel Judge Newcomer to enter the order to nolle. The judge at his own expense prepared an answer. The supreme court upheld Judge Newcomer.

Here is a case where the common sense of the layman runs parallel with the law. The Federated Church Council in its anticrime meeting in February last passed a resolution that the wholesale "nolle prossing" of cases was a gross usurpation of power and demanded that saloon keepers violating the Sunday closing law should be tried, each case on its own merits. The resolution further cited the fact that in four years over fourteen hundred felonies for which indictments had been drawn had been wiped out by such arbitrary procedure.

The state's attorney is a servant of the court. The servant is not greater than his master. The recent decision will prevent the sale of "nolles" except by corrupting the court. The responsibility is now definitely fixed up the judge. Here is where it properly belongs. For the exercise of his power the judge is now responsible and the people have a remedy.

The people owe a great debt to Judge Newcomer for his wisdom and public spirit in this important case.—Northern Christian Advocate.

* * *

A new rule by the war department forbids the serving of liquors to officers and men of the army who are guests in private homes.

* * *

Dr. Arthur Dean Bevan, the newly elected president of the American Medical Association, said in his inaugural address:

Each member of the medical profession should take an active part in the propaganda against drink and secure national prohibition not years from now, but now, when it is so badly needed and will accomplish so much good, not only for our boys in khaki and in blue, but for the Nation in arms. And when it has once been done away with, it could no more be resurrected after the war than could slavery. There can be no doubt of the injurious effects of alcoholic drinks on both the physical and mental well-being of our population. There can be no doubt that the greatest single factor we can control in the interest of the public health of the Nation would be the elimination of alcoholic drink. I want to plead for the united action of the organized medical profession of the country to secure protection by law against the injury that drink is doing to our people, not as a political measure but as the most important public health measure that could be secured. In this crisis, when we and our Allies are fighting not only for ourselves but also for humanity an civilization, we must organize the entire nation in the most efficient way possible, and this cannot be done without eliminating drink.

* * *

Barmains Taboo in New York.

With the removal of men within draft age from positions of bar-tending after July 1, the W. C. T. U. of New York has anticipated that there may be a movement to introduce barmains. Mrs. Ella A. Boole, president, calls attention to section 30, clause F, of the excise law of the state, which forbids the sale or giving away

of liquor by any girl, woman or minor. Serving of liquor by women in hotels and clubs is also forbidden.—The Continent.

There were 1,664 fewer arrests for drunkenness in Washington, D. C., during the first three months of prohibition than during the corresponding three months of the previous year, the respective figures for the wet period being 2,406 and for the dry period 742. Arrests for other offenses frequently traceable to intoxication fell from 4,009 to 1,461, despite the great increase of population.—Christian Advocate.

* * *

More than 52,000,000 bushels of grain are wasted annually in the United States in the production of liquor. In 1917 the liquor traffic wasted more than 7 billion pounds of food stuffs, and the work of 300,000 men, besides millions of dollars of money.

* * *

Germany has placed a ban on barley for beer during the war. That practically closes the breweries. Sometimes the enemy shows real sense.

Perhaps this is the last offensive of the Hun in France. But his best friend over here, the brewery, still is on the offensive.

A sweet pill yet a bitter—liquor licks 64,000,000 pounds of sugar from Uncle Sam's platter every year. That's why you count the lumps now.

The war wiped out whiskey. Beer wastes far more in grain alone than whiskey. There must be a ban on beer.

In beer here the Kaiser finds his best ally. It daily wastes enough in grain alone to give half a loaf of bread to each of 10,000,000 persons. Is that war economy?

* * *

We have sent about six billion pounds of food to the Belgians. We have wasted just about three times that much on the drink trade at home in the same time.

* * *

Mrs. William Tilton, charity worker, of Boston, says that of 22,000 operatives in four mills in Manchester, N. H., many of them foreign-born just one left because of prohibition. In Nashua, N. H., the Poles and Lithuanians, nationalities supposed to be most dependent on liquor, increased in number on the mill payrolls during the first month of prohibition. Mr. Arthur J. Davis, of Boston, says that the shipyards of Portsmouth gained instead of losing men under prohibition.

* * *

Mr. Charles L. Huston, the head of the Great Lukens Steel and Iron Company, of Coatesville, Pennsylvania, says that when Coatesville went dry a Polak workman came to him and said: "No beer, no whiskey, me no kin work." He was told that he would have to get along without beer and whiskey some way. In a few weeks he came back with shining face and said: "No beer, no whiskey, me buy a house."

* * *

Mr. S. S. Kresge of Detroit, told the Senate Committee on Agriculture that there was not a single arrest for drunkenness or accident, or a theft, in Detroit, a city of 800,000, on one day after prohibition went into effect. Arrests for drunkenness during the month of May in Detroit went down from 1,692 in 1917 to 307 in 1918. Monday absences at the Ford plant were 2,620 on the last wet Monday, 1,628 on the first dry Monday and 1,500 on the second dry Monday.

* * *

GENERAL.

This country now is cursed with a plague of profanity. There is more of it on the street than a year ago, license for which is found in messages from the pulpit. Some preachers indulge in swearing which is just as profane as any kind of swearing dare be. "To hell with the Kaiser," perhaps is the most frequent.

We think that the Kaiser is facing toward the bottomless pit; but that is no excuse for the objectionable language that is framed up for effect. There is no call for pulpit profanity.—none whatever. He who engages in it wins applause, which, of course, is the reward he is seeking; but at the same time he sacrifices the respect of all the pure-minded and clean-hearted men in his audience.

If we understand the purpose of preaching, it is to advance the Christ Spirit, and to set an example in living the Christ life. Imagine Jesus Christ injecting into his sermon on the Mount, "To hell with Caesar!" And yet that would have been no more out of place than the obnoxious language to which modern hearing often is subjected. We cannot kill the Kaiser with words. Let us be decent in our language, and not belittle ourselves and insult our Lord.—Religious Telescope.

* * *

Dr. Christian F. Reisner says:

Worry, not work, is killing people off. The brow wrinkle of the anxious business man foretells a shortened life. The great John Wesley said once, "I dare no more fret than I dare curse or swear." Franklin advised: "Do not anticipate trouble or worry about what may never happen. Keep in the sunlight." Gladstone was once asked how he could carry the great burdens of his life without worry, and for answer took the questioner to his bedroom to see the motto that he said faced him every morning. It was a Bible verse: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Calvin got his awful doctrines of babes being sent to hell from a case of dyspepsia.

* * *

Many of Christ's characteristic sayings are treasured up in the Gospels, many characteristic deeds are told of him. Nevertheless we can say nothing about his character. A man's character is what is typical of him, what distinguishes him from all other men, what makes him really what he is. Buddha, Mohammed, Jeremiah, may be characterized, but not Christ. Even writers who have endeavored to produce a profound biography have been unable to give any characterization of his personality. In the sense in which we use the word, we might say he was not a character, meaning that our term "character" does not apply to him.

We distinguish four classes of temperament: the choleric, the sanguine, the phlegmatic, and the melancholic. All characters except Christ's may be classified under one of these. What was his temper? Which of the four? None of them? You will not find a place for him; he withdraws himself from all classification.—The Constructive Quarterly.

* * *

We stand face to face with a situation not unlike that in which London found itself in the year 1666, when, after the Great Fire, it became necessary to plan a new London for the future. It is on record that Sir Christopher Wren presented to the then authorities a comprehensive scheme of reconstruction, to center in the new St. Paul's Cathedral, from which broad, convenient thoroughfares would radiate in all directions. The plans were accepted, but it proved impossible to carry them out, to the great loss of London to this day. Why? Because the individual citizens of those days insisted on having their own little houses on their own little plots built up exactly as they had been before. Self arose and spoiled the future: and so the old London, with its crookedness and its narrowness, is with us still. And for us today the question is, Shall the new world after the war perpetuate the crookednesses and narrownesses of the pre-war world? Or shall it be a world intersected with broad ways of righteousness and truth, converging upon, and radiating from, their one true source and center—the living worship of the living God? It is only the Christians of the world who can secure that this ideal is realized—by being Christians, that is, reformers and fighters by God's side, and never resting till the Christian law and spirit prevail.—The Expository Times.

* * *

Dr. W. Muhlon, formerly Krupp director of the great Krupp munitions works, makes the following statement in Trench and Camp, in regard to his own people, the Germans, and their unusual and barbarous conduct of war.

"Since the first days of 1917, I have abandoned all hope as regards the present directors of Germany. Our offer of peace, without indicating our war aims, the accentuation of the submarine war, the deportation of the Belgians,

the systematic destruction in France, and the torpedoing of English hospital ships, have so degraded the governors of the German Empire that I am profoundly convinced they are disqualified forever for the elaboration and conclusion of a sincere and just agreement. . . .

"The German people will not be able to repair the grievous crimes committed against its own present and future, and against that of Europe and the whole human race, until it is represented by different men with a different mentality. . . .

"As a man and as a German who desires nothing but the welfare of the deceived and tortured German people, I turn away definitely from the present representatives of the German regime"

* * *

In Canada, out of a total Indian population of 100,000, no less than 5,000 men have enlisted with the British colors. The great Iroquois and Algonquin nations, long hereditary enemies, are fighting today side by side for the cause of democracy.

Hon. Cato Sells, the Indian commissioner, says that there are 5,000 red men with the American colors, 2,200 of whom have thus far been properly indexed. Of this latter number 1,800 are in the army, 300 in the navy, and 100 in other military work. Of the 2,200 tabulated, 1,600 enlisted and 600 came in through the draft. The way in which the Indian has responded to appeals in behalf of the Liberty Loans is in itself surprising. He subscribed for \$4,607,850 worth for the first issue, and \$4,392,750 for the second, an average for the two loans of between \$30 and \$40 per capita for the Indians of the United States. One subscription was received for \$640,000. It was made by a full-blooded Creek Indian named Jackson Barnett, who owns valuable Oklahoma oil lands and leases.—Zion's Herald.

A Briton's Advice to Americans.

Great Britain has never forgotten the lesson taught her in 1776. She realizes that she can only lead high-spirited countries like Canada, Australia, New Zealand and South Africa by effacing her authority. If America is to lead the English-speaking world, she must be not less careful to veil her privilege with regard for others' feelings.

Remember that we turn the page, blotted with blood and tears, and so close a not inglorious chapter. For us, the dawn of the new day is grey and chill. We cannot quite forget all that must now be shared with others who have been in the past not slow to criticize us.

Bear in mind, also, that our experience of affairs has a value. You want a League of Nations, and so do we. Are you entirely certain that a League of Nations will best be maintained by a rigid written constitution? You are aware that an unwritten constitution, in the main, directs the British Empire, which after all is the greatest league of nations actually in being. Is not a league of nations involving itself out of the alliance against Germany? Surely, that is so. Look then for growth, adaptation, development, rather than for rules and formulas. Let the formulas confirm the facts instead of anticipating them. Sometimes diversified control is an advantage, and in any case the best control is that which people concerned believe to be best. The cleverest general in the world is powerless unless he inspires confidence. Don't force methods unless you are sure that you have really captured the solid approval of those whose happiness and safety are affected. The leadership of civilization is a high privilege. Be content sometimes with a second best. Tolerate anomalies. Good feeling means so much more than a mechanism, gritted with sand.—P. W. Wilson in the American Reviews of Reviews.

* * *

"The World's Greatest."

Effecting the purchase of a box of matches, after some difficulties and hesitations, we observe that it is, per label, "the world's greatest match."

Having our shoes shined, we notice that the noble Greek who performs this salutary service uses a brand which is "the world's greatest blacking." The polish we get does not strike us as astonishingly superior. Many other things bear a similar label.

One of Mr. Hearst's numerous publications is proclaimed as "the world's greatest magazine." Is the public very much influenced by all this bunk and brag and buncombe?

And isn't the bink of the bunk about played out?—Ex.

* * *

Sermon Irrigation.

It has long been our conviction that the most serious fault of the pulpit is its lack of humidity. It is not a question of temperature but of moisture. And herein lies a weakness of our modern preaching.

Of course the fault lies with the professors of homiletics in our theological seminaries. Had they done their work properly, there would doubtless never be any dry preachers. It is, or should be, their business to see to it that the mental processes of every student are properly ditched so that living water may flow into all parts thereof continuously. Irrigation is no less important to the preacher than the farmer; neither ideals nor alfalfa grow well in unirrigated territory.

"Sermon Irrigation" should be the most important course in the department of homiletics. It is appalling to think of the vast amount of perfectly good sermon material which is as useless as the volcanic dust blown hither and yon by the shifting winds of the desert, because it has not been irrigated. If somebody should start a Sermon Reclamation Project, thousands of acres of sermons would come under cultivation and bear fruit where hitherto their barren surfaces have produced little but sagebrush and dust storms.

Space will hardly permit the full outlining of such a course, and the following topics are merely suggestive: "How to Prevent Dry Rot in the Pulpit;" "Illustrations as Aids to Sermonic Humidity;" "Irrigation versus Irritation;" "How to Have Sufficient Moisture in a Sermon Without Throwing Cold Water on the Congregation;" "Keeping Our Mental Ditches in Repair;" "Mildewed Messages, or the Dangers of Over-Irrigation;" "Slopping Over, or Unscientific Drainage;" "How to Build a Pipeline from the Drain-servoir to Every Pastor's Study."—The Standard.

FOOD

Practical War Relief Work That Can be Done in Churches.

In the service of the Committee on Public Information Division on Woman's War Work, Clara Sears Taylor, Director. Edited by Kate Davis.

* * *

Bishop Murray Talks of Church's Place in the War.

"The church must be foremost in place and duty," said the Right Rev. John Gardner Murray, bishop of the Episcopal diocese of Maryland, in a recent address. "Our fighting is not for the material, but for the moral and spiritual. Being for the moral and spiritual, it must be waged on a moral and spiritual plane. Christian principles must be proclaimed and practiced.

"The present world crisis is a challenge to universal humanity for a more serious consideration of the possibilities and responsibilities of life in its every relationship. There can be no piety that does not include patriotism.

* * *

Home Canning of Fish and Meats.

Home canning of fish and meats should engage the attention of housewives during the summer, according to the Department of Agriculture. It is not enough to make jellies, jams, and ketchups, for new methods of conserving food extend the scope of possibilities in preventing waste.

"Home canning of fruits and vegetables has become so widespread that it is quite natural the next step should be the home-canning of fish and meats," said Frank P. Lund, specialist on home canning of meats and sea foods, United States Department of Agriculture. "It is possible not only to avoid waste, but also to utilize meat scraps and soup bones. With a supply of canned meats the housewife can prepare and serve a palatable meal on short notice with a saving of both fuel and time. It also makes possible a more varied diet, lessening the dependence upon cured, salted, and smoked meats."

Emergency Kitchens in Holland.

"Emergency kitchens were not known in Holland before the war, but are now established in all the larger cities for the purpose of supplying the poor, as well as persons and families of small means, with one warm and wholesome meal a day at a nominal price," reports Consul General Lister.

"One was established by the municipal government, and is mainly intended for the use of the really poor of the city. It furnishes to all callers one meal daily for the price of 4 cents.

The menu for one week follows: Monday—oatmeal, milk, butter and sugar; Tuesday—potatoes, carrots, onions, and beef; Wednesday—potatoes, red cabbage, and beef; Thursday—pea soup, with pork; Friday—potatoes, sauerkraut, and edible fats; Saturday—potatoes, beets, and edible fats.

"Another kitchen was established by 'The Dutch Society of Housewives,' and is intended for the use of small-salaried persons. Dinners in this establishment are served in the restaurant for 12 cents, and for 10 cents if sent for. The dinners consist of meat or soup, vegetables and potatoes."

* * *

How St. Louis Women Prevent Profiteering in Food.

Division on Women's War Work, by Mrs. George Gellhorn, Chairman of the Women's Central Committee on Food Conservation, United States Food Administration, concerted effort is made to prevent profiteering.

"First we are organizing by wards and precincts," wrote Mrs. Gellhorn. "Second, by mothers' circles, parent-teacher associations, visiting nurse associations, clubs, and other women's organizations. Third, by ladies' church societies and through churches and schools.

"The aim of the committee of 5 of the 50 women assigned to each district is to have every grocery store visited once a month, one-fourth of each district being covered once a month. They assemble a circle of women, who are given commodity sheets upon which a fair food price for St. Louis is quoted by the United States Food Administration. With these sheets they visit the grocery stores and obtain the prices charged by each. Complete records are kept, and thus violators of the law are discovered and reported to the Food Administration's committee in St. Louis. Secret Service men are detailed on the cases and each offender is dealt with as his case merits."

Sec. 16. That the President is authorized and directed to commandeer any or all distilled spirits in bond or in stock at the date of the approval of this Act for redistillation, in so far as such redistillation may be necessary to meet the requirements of the Government in the manufacture of munitions and other military and hospital supplies, or in so far as such redistillation would dispense with the necessity of utilizing products and materials suitable for foods and feeds in the future manufacture of distilled spirits for the purposes herein enumerated. The President shall determine and pay a just compensation for the distilled spirits so commandeered; and if the compensation so determined be not satisfactory to the person entitled to receive the same, such person shall be paid seventy-five per centum of the amount so determined by the President and shall be entitled to sue the United States to recover such further sum as, added to said seventy-five per centum, will make up such amount as will be just compensation for such spirits, in the manner provided by section twenty-four, paragraph twenty, and section one hundred and forty-five of the Judicial Code.

It will be noticed that the Government is not only empowered, but directed to commandeer stocks of liquors when the redistillation to secure alcohol for war purposes would decrease the use of raw materials for the making of alcohol needed in the prosecution of the war. This provision seems to have been overlooked. The Government is even now under obligation to seize every pint of alcoholic beverages.

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IT SOUNDED WELL.

An elderly lady entered a store and asked to be shown some table cloths. A salesman brought a pile and showed them to her, but she said she had seen those elsewhere—nothing suited her.

"Haven't you something new?" she asked.

The clerk then brought another pile and showed them to her.

"These are the newest pattern," he said. "You will notice that the edge runs right around the border and the center is in the middle."

"Isn't that lovely!" said the lady. "I will take half a dozen of those."

A QUESTION OF LOCATION.

A large map was spread upon the wall, and the teacher was instructing the class in geography. "Horace," she said, to a small pupil, "when you stand in Europe facing the north, you have on your right hand the great continent of Asia. What have you on your left hand?"

"A wart," replied Horace; "but I can't help it, teacher."

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